

The Occident

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667 W. Myron W. 1898

The Book.

We search the world for truth; we cull
The good, the pure, the beautiful;
From graven stone and written scroll,
From all old flower fields of the soul.

And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—Whittier.

"Now," said the interviewer, "as to your method of working?"

"Well," replied the great author, "I take a writing pad"—

"Yes."

"And a pencil"—

"Yes."

"Seek out a quiet spot—grasp the pad firmly in one hand and the pencil in the other hand—and"—

"Yes. And"—

"And write."—*Philadelphia North American.*

Mrs. Homespun (indignantly)—Here's an article says that in Formosa a wife costs \$5.

Mr. Homespun (thoughtfully)—Wal, a good wife is wuth it.—*Spare Moments.*

A lawyer in court the other day, after a close cross-examination of a witness, an illiterate Irish woman, in reference to the position of the doors and windows, etc., in her house, asked the following question: "And

now, my good woman, tell the court how the stairs run in your house." To which the good woman replied: "How do the sthairs run? Shure, whin I'm oop sthairs they run down, and whin I'm down they run oop."

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The Occident

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1170 Market Street.

DECEMBER 7, 1898.

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The Occident

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Our Point of View.

BY THE EDITOR.

City Government.

It is one of the hopeful signs of the times that so many pure and earnest men are now concerned for the purification of our municipal administration of affairs. In most of our large cities, clubs have been formed to study the problems involved, and the Sixth National Conference at Indianapolis brought together representatives of all that is hopeful along these lines. Of course it was to be expected that such an expert as Dr. Albert Shaw should be heard at such an assembly, but he was only one of many kindred spirits working for the right.

The Dark Side.

A recent number of *Christian Work* gives a sad picture of the present state of municipal affairs in New York City. The Tammany tiger has found blood again, and is drawing heavily upon its victims. The article tells us that all sorts of vice now run wide open upon the payment of certain fees to the police, which are graded with precision to all styles of iniquity. Rev. Dr. Parkhurst, than whom no man has ever shown greater courage, gives up the task of making the city better by law, under present officials, and confines himself to teaching the duty and privilege of regeneration and sanctification.

Light and Darkness.

Good and evil—the modern Ormuzd and Ahriman—are busily in conflict in church as well as in state. While England stands aghast at the open setting forth of a non-Protestant view of the sacraments, a voice for the truth long held by many pious Episcopalians comes to us in our esteemed contemporary, *The Pacific Churchman*. Brother Waterman of Benicia, the author of the article, is a churchman whose scholarship will not be questioned, and his soundness and breadth of

view will be noticed by many in other folds as timely and most helpful.

Echoes of Ritschl.

A recent number of the *Advance* gives a review of Prof. H. C. King's article upon the atonement. It is written by Prof. F. H. Foster, D.D., of the Pacific Theological Seminary of Oakland, and covers over two pages. It is a candid, masterly and frank examination of what is justly termed a partial view of this fundamental doctrine. The thanks of sound thinkers are due to Prof. Foster for this timely essay. A former generation met the same theory emanating from Horace Bushnell's earlier views expressed in "The Vicarious Sacrifice," a work which he modified in later editions. We congratulate the seminary of a sister church in having in its faculty, as a teacher, a critic like this whose trumpet gives no uncertain sound.

A Clever Way Out.

Prof. R. V. Foster of the Cumberland Theological Seminary has published a work on systematic theology. From this source, of course, we look for a much modified system of Calvinism. It has been observed by *The Outlook* that Prof. Foster makes predestination to be a decree "unconditional in its origin and conditional in its applications."

How Cheap Is Life!

Even careless readers of the daily newspapers must observe the ease with which many persons, often those quite young, resolve to destroy themselves. The method chosen also is often much more painful than many which could be employed. Something is wrong. Have the loss of a proper observance of the Lord's Day, the loosening of filial ties, the excessive freedom of intercourse between the young of opposite sex, and a lowering of confidence, in the Bible as God's message to man and as to the certainty of future retribution any keys to unlock this mystery?

Editorial.

A Menace to Western Civilization.

The strange parody upon religion, which is also a combination for political power and the enrichment of its leaders, known as Mormonism, or the "Church of the Latter Day Saints," is now turning its forces of propaganda strongly toward the West. The East knows better the story of its birth in the manger of fraud, lust and superstition, the South guards the home too sacredly, to promise them much success in those parts; so the astute leaders, while sending "missionaries" to all parts, are making a vigorous campaign in the West. Holding Utah with a firmer grasp since statehood has been secured, they now are fast securing the balance of power in Idaho, Wyoming, Arizona and New Mexico; while California is overrun with their soft-tongued agents, who are successful to a degree to be deeply deplored.

One method of their deception explains the reason why dupes are so easily secured. They *do not preach Mormonism*, but the Christian doctrines which Mormonism adopted in order to sugar-coat the nauseous pill of paganism and immorality which the saints must ultimately swallow. Repentance, faith, baptism and confirmation are familiar words, and the unthinking say, "Why, they are not so bad after all." Recently some missionaries returned to Salt Lake and reported the progress of their work in the West. They said they had not preached their "hard doctrines," for that would have done no good, and only stirred up trouble. Their conception of God as only an exalted man, their belief in a host of such gods, and the doctrine that Adam is the god of this world, while all men who raise large families through polygamy shall yet be gods—all these uncanny things are left out for the present. The absolute control of the thinking, conduct and possessions of converts under a tyrannical priesthood can be learned later. The unclean and blasphemous rites and oaths of the endowment house are not mentioned. The moral character begotten by this system—its lust, covetousness, profanity, and its bitter spirit of persecution, are not, of course, so much as hinted at; while the whole volumes of history red with blood and reeking with moral uncleanness are unopened books.

If polygamy is referred to by a Gentile hearer, they blandly reply that "polygamy is a thing of

the past." It is true that in order to get statehood the head of the church, President Wilford Woodruff, issued a "manifesto" *advising* the people to refrain from breaking the law, but that is far from abrogating a rule of the church, which it is claimed was adopted upon an order from the Lord. Men in polygamy have stayed there, and as an illustration of how the advice is followed, we note that not long ago seven widows wet with their tears the sod where a deceased husband was buried, while the latter had only the meager number of four spouses when statehood was granted. Probably, like the decree for the system, the extra three came down from above. Recently the writer felt called upon to preach on a Sunday evening upon the danger concealed in Mormonism. Two meek-looking "missionaries" from Utah sat before the pulpit taking notes. A son of a former federal governor of Utah sat at our right. The latter, at the close of the sermon, said: "You let those men off mercifully. I know what Mormonism means. I have known a sweet child of twelve years to have her head cut off by order of the church, lest she should grow up and some day testify to the horrors of the 'Mountain Meadow' massacre, where she saw her mother killed by Mormon hands."

Yet for all the unholy contents of Mormonism, despite their history of horror, these emissaries who start out "without purse or scrip" find Christian homes to shelter them and Christian hands to feed them. We ought to let no man starve; we should feed even our enemies; but St. John has told us that some false teachers should not be received into our house. Men who preach Mormonism are not simply religious teachers astray in religious thinking. We must tolerate such in a land which is justly proud of its religious liberty; but, with polygamy only under cover for a political purpose, to invite men and women to become Mormons, is to incite citizens to break civil laws and come very close to a constructive offense, and the public jail seems to us almost to be the proper place for their feeding, either as vagrants or as enticing others to break the law. They ought not to be given the liberty to preach on the streets that which will in time cause men to disobey the State. Our cities ought to require a permit for all public speaking upon the streets, and to let all, save the advocates of anarchy, lust and law-breaking, have that privilege and due protection from the police.

Man is so depraved in nature that this lustful scheme of Satan grows fast where once started.

Obsta principiis is the true plan of action for Californians to adopt now. If we hesitate until the adversary lays its eggs along our Coast, a breed of vipers which will sting and hurt society and the State will develop rapidly, to the unspeakable damage of our fair land. Of course, when the Mormons shall cleanly wash their hands from all the stain of polygamy, they will stand on the same footing as any other religious body, and we then will have no call to meet their advance, save by the word of truth spoken in opposition to human error. There is one ray of hope in the fact that there are some leaders among them who honestly wish to be rid of this incumbrance, so distasteful to the lovers of a Christian home.

Mingled Voices.

In our desk we have an envelope filled with such nice fraternal sentiments concerning the OCCIDENT that, were we Chinese of the heathen variety, or an Indian of the darker hue in theology, we should want these sweet morsels to be taken with us on our final journey. They are carefully guarded from the eyes of Pacific Presbyterians, and only now and then can we muster up courage to air them in sight of the Golden Gate. When Mr. Beecher dropped "a little pleasantries" in one of his prayer-meeting talks and found that some of his people criticized him for so doing, he remarked, "Oh, brethren, if you only knew *what I have kept back* you would not say anything." We do not need to point the moral, but venture in this article to show what an Eastern paper (*The Michigan Presbyterian*) has to say of us. We quote it for its argument on the general question of the support of religious newspapers, rather than for its personal recognition, which commendation our Associate Editor and ourself most gratefully appreciate.

There is a wrong conception of the function of such a paper as the OCCIDENT. It is not a private enterprise, it is not a source of gain, it will not try to compete with other publications as to teaspoons, hair-curlers or bedroom sets of curled maple or antique oak. We are not selling anything, neither our columns nor goods, to match other houses in the same line. We are the bond of union, and the only one for churches of like faith and order, in a large district of country where we need urgently this means of keeping in

touch with one another. Brother Kipp at San Diego is seven hundred miles nearly from his co-worker at Crescent City in the same State. The Editor, a member of the Presbytery of Benicia, must go three hundred miles to greet the brother of the same body at the northwest corner of our State. Beyond us lie the growing States of Oregon and Washington, and east of us Nevada. "Our hopes, our fears, our aims are one, our comforts and our cares." Were there no weekly visitor coming to our parishes and homes, we should be like an army without bulletins, telegraphs, or signals. The battle would not be gloriously won.

The battle here is real and intense, and its conduct is peculiar. No Eastern paper, however able and helpful, can do for our Coast what a local organ can do. We have institutions to foster, policies to choose and missions to undertake, which require local knowledge and such local ambition as to awaken a proper *esprit de corps*. We admit advertisements and may at times try to help our circulation by premiums, such as Bibles or books, but *the motive* is to secure the circulation of a helpful and needed religious paper. We have no time nor desire to make money. The man who in the judgment of our wise managers can conduct this paper safely and to edification, and who will do it as a labor of love, cannot only have this pen placed in his hand, but the Editor will add a premium of his own of larger value than that offered by any newspaper for "fifty new subscribers."

With these ideas in mind, no one ought to say, "Why, I can get 'The Evangel of Holy Faith' for one seventy-five, while you ask two dollars!" In pioneer districts religious journalism is evangelism and religious work in an emphatic sense. One great trouble lies in the lack of a sense of personal responsibility. We have kind words from all quarters, and our constituency is enthusiastic. But the man who "first findeth his own brother" who does not take the OCCIDENT, and gets two dollars from him, and so sends us four, including his own renewal,—while sometimes found, is not so common a species as we could wish. Give us five hundred new names in California and three hundred in Oregon and Washington; then come to our sanctum, and we will, in a proper way, "smile and smile and smile again."

But it is time to give way to our good brother from Michigan. We wish, however, to add this

word of counsel. After you, dear reader, have ordered your OCCIDENT (and remitted the coin) there is a host of good religious newspapers published on the other side of the Rockies which will prove a luxury well worth making an effort to secure. Any one of twenty we might name will prove a blessing to you and your children. But what saith the Scripture of such as care not for their own? Brethren, the OCCIDENT is not ours: it is yours.

Brother Bryant writes as follows:

"The '*Occident*,' our wide-awake Pacific Coast contemporary, appeals in its issue of November 2d to its readers to make a special effort to increase its subscription list to a self-supporting basis by October, 1899. The paper has always been a problem for our far Western Presbyterians, who need it so much, but have not always supported it as generously as it deserved. In fact, but for the liberality of some who appreciated its great value it could not have been maintained. It ought to have the support asked for. The '*Occident*' has always been a good paper; but never better than it is today. It is full of just such live, interesting material, especially in its editorial department and news columns, as wide-awake Presbyterians must have, if they are to continue wide-awake. It is not an easy thing to maintain religious papers, especially in these days of almost infinitely multiplied secular papers. Some people must make a sacrifice to continue them. But it will pay a hundredfold, especially in such a system as Presbyterianism, where every church is bound to every other church for common weal or woe. Every pastor ought to be a self-constituted agent without pay, for the paper's success."

On Coming Nearer.

God has a purpose in allowing his people to move sometimes in separate ways. Probably much greater advance has been made in spreading the gospel from the fact of our assailing the fortresses of the enemy by such varied arms of service. But perhaps this matter has gone too far. We can divide and sub-divide until good medicine has no power of usefulness. Certain strong types of varied religious thought and culture have been developed through successive generations. We cannot expect uniformity in either, while agreement upon fundamentals is quite possible. But with the world so full of enemies of the Cross of Christ, can we not hope

for a nestling closer to one another on the part of the families of Zion?

We can, and in some ways this is coming about. Our Episcopal brethren are reaching out the hand of fraternal regard, and while their fingers are a little stiff as yet, on better acquaintance we may yet get closer together. Many Baptists have ceased to judge the consciences of their pedit-baptist brethren any more, and the latter are not so controversial towards the former as of old time. Congregationalists, Methodists and Presbyterians are so much alike that to tell them apart, like silks of similar shade, you must go to the front door and hold them up to the clear light to see how they differ. Even the great lines of demarcation are not so sharply drawn as once they were. Men are now praying as never before that Roman, Protestant and Greek, who all hold so much of precious and saving truth in common, shall draw closer and closer in faith, love and service, until the lines shall be no more, the Spirit of God having made all disciples of the one Master to be one. The Lord hasten that day!

The Minutes of the Synod of Oregon have come to hand, showing a very earnest and practical session. This paper came in for the kindly notice which follows: "That we, as a Synod, hereby express our hearty appreciation of the improved appearance and enhanced value of THE OCCIDENT, and renew our pledges of loyalty to its every interest. We recommend it to our churches for encouragement and support, and would recommend that our S. M. and S. S. Missionaries and church sessions be requested to furnish this, our only Pacific Coast church paper, with reports of work and items of church news that will be of general interest to all our churches.

Respectfully submitted, C. R. Shields,
Chairman."

In the Minutes of the Synod of Ohio just received is a most valuable series of suggested programs for Presbyterian Young People's Conventions.

It may be that God used to give you plentiful chance to work for him. Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. * * * You can be idle for him, if he so wills, with the same joy with which you once labored for him. The sick-bed or the prison is as welcome as the harvest-field or the battle-field, when once your soul has come to value as the end of life the privilege of seeking and of finding Him.—*Phillips Brooks*.

Editorial Notes.

BY THE ASSOCIATE EDITOR.

Where We All Agree.

We all agree on the worth, the value and beauty of right conduct. We can all stand together on such a platform, and work together with such a creed.

A Continual Day of Judgment.

In conscience is a manifestation of the Lord in the glory of judgment and award. In men's recognition of righteousness and sin is there a continual setting of the throne with the books open, a continual day of judgment, a continual coming of the Son of Man with his approving and condemning, his discriminating between good and evil. "Now," said Jesus, "is the judgment of this world." In this, in part at least, Christ cometh to judge the people and the world with his truth; in this, in part, the righteous enter into life and the wicked into punishment. There is no person seen, no formal process gone through, but every man is tried. Jesus says, "This is the judgment, that light is come into the world." After imaging the judgment, Jesus in his mystical teaching further said, "This generation shall not pass away till all these things be fulfilled"; that is, till the awful tribunal be set up, till the eternal decision be made. "The hour cometh and *now is* when they that are in their graves shall hear the voice of the Son of Man and shall come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation." Whatever other judgment there be, this judgment there is; not in the future, but now; not afar off, but here; and at the door with no delay or escape; not something to be pictured, material, but something spiritual.

Piety Deepens Sentiment.

Our faith seems to have deepened human sentiment. Dean Church, in speaking of the difference between Marcus Aurelius in his *Meditations* and Augustine in his *Confessions*, or between Virgil in his epic and Dante in his, said: "It is in some measure due to our faith that there is today so great a sense of the mystery of nature and its sympathy with our moods, so great a love of natural beauty, that there is more imagination and feeling of this sort, a wider range of sentiment than among the ancients.

The Christian Home.

He who was Lord and Inspirer of the Jewish church was Lord and Inspirer of the Jewish family; and he who is Lord and Inspirer of the Christian church, is Lord and Inspirer of the Christian family. That Spirit who was in prophets and apostles is in husbands and wives, in parents and children. Christ has placed our homes upon a more substantial basis than the natural, even upon a spiritual foundation, even upon covenant grace. In him may be our continual fellowship in the home, our mutual breaking of bread, our communion of thought and word. In him natural thoughts and imaginations may be increased by spiritual thoughts and imaginations. Christian faith and obedience may affect taste and temper, manner and conversation, all the commonplace and the usual. The divine presence that dignifies, comforts and transforms one, reaches to his home, meets and fills him there. The Christian life nourishes the sympathies of home life, deepens the affections, draws closer the connections there.

Is Man Superior to Woman?

Making the female sex inferior seems to characterize man alone. Among the animals, no male pretends to govern the female. Female birds seem the more intelligent. The females of predatory animals are as smart as the other sex in discerning and catching their prey. Men have thought that strength was the great thing, and that as they were stronger than women, they were greater. They have thought that fighting was the biggest business, and that as they were better fighters than women, they were the bigger. Men have thought that politics was the most important interest, and that as they were more at home in politics than women, they were more important. Men have felt that reason was the crowning gift, and that as they had more of this than women, they were their superiors. That man has ever thought he was the smarter is because he has applied his own standard. He has said, "Men are bold, women are cowardly," "Men are strong, women are weak," and so on. But is not a sheep as good as a lion? It is all a matter of standards.

Classic Heathendom's Failure.

In the New Testament the general impression concerning the known world is one of disappointment. There is a general expectation of an early

return of the Lord to put an end to things. Says Guizot in his "History of the Origin of Representative Government in Europe": "From the accession of Augustus to the death of Theodosius the Great, the Roman empire, in spite of its greatness, presents a general character of impotence and sterility. Its institutions, its government, its philosophy, its literature, indeed everything connected with it, bears this sad impress. Even the minds of its most illustrious citizens were confined to a circle of antiquated ideas and wasted in vain regret for the virtues and glories of the republic."

Diocletian and Constantine, Julian and Theodorus, strong and commanding men, made great effort to uphold the state by various expedients, by a new and elaborate organization of the public service, by the adoption of the popular Christian religion, by a careful revision of the law, by an elastic policy toward the barbarians. Yet the downfall could not be averted. This lofty and imposing civilization, the very flower of the world's natural culture, ended in a people without character and without progress; a people ravaged by moral, domestic and social disease. The ship of humanity seemed wrecked.

Modern Christendom's Promise.

Christendom has a great and growing life. Never had any part of the peopled world promise as this part has now. For the first time in history we see nations live and permanently advance. Where we have this in public and in private life, and for many generations, we have a noble and energetic life, an increasing realization in mind and action of the better self of men; a knowledge and an active love of the best. We have an advance in the ideas and forces of good family life, an advance in justice, in liberty and fraternity. Man has been taught his powers and possibilities, has exhibited strong character in every town and age. Now the religious and moral ideas, forces and agencies have characterized this culture. These have made it neither to stagnate nor go down, but to go on and up. There is a purifying of the nations going on. Never was there, as now, such moral purity, such true regard for woman and the home. The licentiousness of life and of literature has largely departed. In a hundred other ways the moral forces are gaining—these forces that are the great personal and social factors for human good. However the prevailing religious force of Chris-

tendom has come, it is a force which meets the craving of a world, a force of righteousness, of helpfulness and happiness for all the people.

Associated Elders.

One of the happiest events in recent Presbyterian history about the bay was the dinner given by the ladies of Trinity church to the Associated Elders of the Presbyteries of Oakland and San Francisco, on the evening of December 1st. The occasion was the annual open meeting of the elders this side the bay, and the brethren of the other side were present as invited guests. To make the meeting still more representative and fraternal, the pastors of the various churches were included, and many of them responded. The groups began to gather at six o'clock, and soon there was a goodly company. The elect elders from Oakland, Alameda and Berkeley were present in full delegation, and could have taken the palm from San Francisco for members had there been a contest. Dr. Carson represented the ladies as chief host, while Elder H. E. Bostwick did the honors of the San Francisco elders. After a half hour of social greetings dinner was called, and when the brethren had taken their places the table was seen to be nearly filled.

Dr. Carson presided and called upon Rev. H. N. Bevier to ask for the divine blessing. The fine festival dinner was served by the wives and daughters of the elders of Trinity church, and was in every way worthy of both the occasion and the entertainers. Then came the speech making. Dr. Carson expressed his own pleasure and the pleasure of the church, and called upon Elder Bostwick, who is president of the Associated Elders this side of the bay, to express a welcome to the brethren of the Oakland Presbytery. He said the privilege accorded him was a high one, and the occasion most important. The real solution of life's problems lies with the Christian church. Facing the twentieth century, there is much to be thankful for that the church is so strong and conquering. Such meetings are valuable because they bring us in closer sympathy. In such contact love grows and the work is made easier for all.

Elder Edward Kerr was the next speaker. He responded for the elders of San Francisco. After telling two or three amusing Scotch stories, he spoke his pleasure at being present. Such meetings would conduce to a better understanding and remove many hindrances; after such meetings better things will follow to the churches. Elder J. G. Chown was glad that the baby organization was in so flourishing a condition; he thought a united eldership around the bay might achieve important results for our churches. He thought the Methodists set us a good example in their city church extension work.

(Continued on page 25.)

A Day at Oxford University.

There are many pleasant surprises in foreign travel, and the day which I spent at Oxford University was one of the most unexpected pleasures of my recent trip to England. It came about as I shall tell in the following story. I had been attending the World's Third Sunday-school Convention in London. At the close of that great convention, our delegates departed to various countries—Scotland, France, Germany, Switzerland, and Italy. The Oxford Sunday-school Union had been planning for some time previous to the London convention to invite fifty foreign Sunday-school delegates to spend a day at Oxford as guests of the Union. Mr. James E. Liddiard of London, in co-operation with the brethren at Oxford, made every necessary preparation for our departure from London. I was indebted to my friend, the Rev. R. H. Standefer of Oxford, Miss., for the pleasure of being included in the fortunate fifty. Having found a good thing himself, he desired to share it with me.

AN UNDERGROUND TRAIN.

At an early hour in the morning, we left the Castle and Falcon and went to an underground railway station, where we took a train which ran in a big tunnel under the city. These tunnels have double railway tracks, and are dark and smoky. Our cars were lighted with electricity. Once out of London, we came into daylight again, and for the second time we saw rural England. The day was clear and the fields were beautiful. From our car window we had a fine view of Windsor Castle, the home of Queen Victoria. It was a magnificent sight, and my heart was stirred as I looked upon the great structure from which so many of earth's millions are governed. When I saw Windsor Castle for the first time, I thought of far-away India, Egypt, Australia, and Canada, and of British subjects in all parts of the world. Reminded as I was that wherever Queen Victoria reigns, she prepares the way for the coming of the Prince of Peace, my sincere prayer was: "God save the Queen." Along the way we had a great many fine views of the Thames river, its waters so clear and blue. The banks of the river are quite low, and its waters are dotted with many pretty boats.

AT OXFORD.

By nine o'clock in the morning we were at Oxford, greeted by Mr. Alden, Mr. Badger, Mr. Salter, and many others. From the station we walked up a very old and a very narrow street to the Y. M. C. A. building. While walking along that narrow street I thought to myself: "If this is Oxford, I have enough of it." Mr. Alden, one of whose ancestors came to America in the Mayflower, volunteered to be our guide for the day. We had no adequate idea of what that meant, but we learned very fully before the day was gone. Did you ever see an Englishman

walk? Well, this particular Englishman walked as if he had been driven by steam, electricity, and dynamite. Fifty of us foreigners filed out of that Y. M. C. A. building, Mr. Alden in the lead, and going as if we expected to storm the heights of Santiago de Cuba. You have read of Cranmer, Ridley, and Latimer? We stopped first to see the Martyr Memorial erected in honor of these three Protestant heroes. Just yonder in the middle of the street Cranmer, Ridley, and Latimer were burned at the stake. Here is their memorial, and it bears this inscription: "To the Glory of God, and in Grateful Commemoration of His Servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who, near this spot, yielded their bodies to be burned; bearing witness to the sacred truths which they had affirmed and maintained against the errors of the church of Rome; and rejoicing that to them it was given not only to believe in Christ, but also to suffer for His sake: this Monument was erected by public subscription in the year of our Lord, 1841." The Tractarian or Anglo-Catholic movement began in Oxford in 1833, and this Martyr Monument was erected as a protest against all such Romanizing tendencies in the Established church.

JOHN WESLEY'S COLLEGE.

Lincoln College was named after its founder, Richard Flemyng, Bishop of Lincoln, in the year 1427. In one of its rooms John Wesley, the founder of Methodism, lived as a student. I had the pleasure of sitting in his old armchair, and of standing in his pulpit where for fifteen years he preached as a fellow of Lincoln College. When we stood in Wesley's room all the men of our party, irrespective of denomination, removed their hats in honor of the man who had done so much to send the Gospel to the poor. In this room the Holy Club met to read the Scriptures in the original tongues, and here Methodism had its beginnings. Time would fail me to tell of all the colleges which we visited—Balliol, Oriel, Christ Church, Merton, St. John's, Trinity and Magdalen. Many of them surpassed in beauty all of the most sanguine imaginations of my youth. The Broad Walk leading down to the Isis is akin to an artist's dream. We can never forget our boat ride down the Isis, where the famous boat races between Oxford and Cambridge take place. College barges line the shore, each college flying its colors. Sitting in our boats, in full view of Magdalen College, and of its beautiful tower, a photographer took a photograph of our company. Addison's Walk is near the Magdalen, and we had a fine view of its classic shades.

THE RACERS.

After a splendid dinner at the Y. M. C. A. rooms, Mr. Alden again led the race through quadrangles and colleges. It kept me doing my very best to keep in company with Mrs. Bryner, of Chicago, Miss Vella, of Boston, Mrs. Barnes,

of New Jersey, Prof. Bentley, and Mr. Stone, of Massachusetts. Our eagerness to keep up with Mr. Alden, less we should miss a word of information, so impressed Mr. W. J. Semelroth, of St. Louis, that he gave us a special title: "The Senior Wranglers of Oxford University." After a memorable day spent in classic, historic Oxford, we returned to London, feeling that we had been, indeed, on holy ground.

Marcus L. Gray.

Oakland Correspondence.

A Paper on the Modern Higher Criticism.

In December, 1897, there was effected the initial organization of a Theological Society in connection with the Pacific Theological Seminary (Congregational) of Oakland. The object of the Society is "the promotion of sound thinking upon theology," especially through "the discussion at its own meetings of questions of current theological interest." Any person interested in the object of the Society is eligible to membership. The subjects that have been considered from time to time have been vitally important, the papers presented able and scholarly, and the discussions usually animated and interesting.

The last two papers were by two of our Presbyterian ministers. In October Dr. F. S. Brush, of Alameda, presented the subject, "Can the Theological Contents of the Old Testament Be Explained As the Result of Merely Natural Process of Development? Or Must Its Claim to Record a Direct Revelation from God Be Accepted?" He treated the subject very fully and ably, showing the justness of its claim to be a direct revelation from God.

On Tuesday evening, November 8th, Rev. Thomas F. Day, D.D., Professor of Hebrew in our Theological Seminary, read a paper upon the subject: "Results of the Modern Higher Criticism of the Old Testament Which May Be Considered As Settled So As to Be Capable of Employment As Materials in the Construction of the Doctrine of Sacred Scripture." Dr. Day, as is well known, is an able Hebrew scholar, and probably understands the subject of the Higher Criticism and knows its results as well as any man on the Coast. He began by defining the Higher Criticism. Its right to be called a science is recognized by scholars, and its method is employed in both secular and sacred literature. He presented the results of Biblical criticism as formulated by the more conservative critics without committing himself to all the conclusions reached by them. His discussion of the subject was confined to the Hexateuch, Isaiah and Daniel. There will be no attempt to give even a brief synopsis of the arguments, but only of the main conclusions. These were: (1) That the Hexateuch (the first six books of the Bible) was composed of three or more documents, none of which, as it now stands, was written by Moses. (2) That although Moses was not the *author* of the entire

Pentateuch, he was the *founder* of both its religion and its laws. The later legislation was based on the original laws as given by Moses, and was referred to him, just as the Hebrew Grammar of Gesenius is still called by his name and is substantially his, although it is now in its twenty-fifth edition and has been enlarged by successive editors. (3) That the last twenty-seven chapters of the book of Isaiah were written in the time of the Exile. (4) That the book of Daniel in its present form originated in the time of the Maccabees. (5) That on the basis of these results it is possible to show clearly the stages of God's progressive revelation, and to vindicate the divine origin of the Old Testament.

By appointment Rev. Wm. Rader opened the discussion that followed, and the general tenor of his remarks was to commend and uphold the positions presented in the paper. Prof. G. H. Howison of the University of California was called upon. He said that he was not qualified to speak with authority on the subject, but that he could not avoid the conclusion that, if the views of the modern critics are true, the strict theory of verbal inspiration as held by our fathers must be abandoned. Dr. S. M. Jefferson, of the Berkeley Bible School (Christian Church), then responded to a call for his views. He commended the scholarly character of the paper and the excellent spirit of the writer. He did not, however, agree with these modern or evolutionary theories, but believed that the traditional or Biblical view was in the main correct—that these books were written by the authors and at the times generally attributed to them.

The Anti-Saloon League of the northern district of California held its annual convention in the First M. E. church of Oakland on November 15th. It was an all day session, was well attended, and was a most interesting and profitable meeting. Good work has been done during the past year, and there was manifest a determination to continue the work with increased zeal and enthusiasm. Rev. E. S. Chapman, D.D., has been the superintendent of the work for this district during the year, and has done excellent service in arousing the apathetic, effecting organizations, making known the objects and plans of the League by speaking and by the publication of "The Search Light," and by raising money for the support of the cause. He was re-elected superintendent for the coming year.

Rev. H. D. Brasefield resigned his position as financial and field secretary of the League to take up the work of state superintendent of New Jersey, to which he has been appointed. He has done excellent service, both in the League and as pastor of the Union-street Presbyterian church. We regret to lose him from the Coast, but follow him with our prayers and best wishes for success in his new field. He was married in Oakland on November 17th to Miss Elizabeth Fleming, and the happy couple have already gone East.

Rev. F. J. Akers has been in poor health for several months. He has given up his work in Centennial church, and with his family gone back to Illinois in the hope of recovering his health.

James Curry.

Oakland, Cal.

A Meditation on Demas and His Modern Successors.

BY REV. G. H. WHITEMAN.

"For Demas hath forsaken me, having loved this present world, and is departed into Thessalonica."—II Timothy iv: 10.

As we read these lines, what a sadness steals over us. These words come like a wail of sorrow from the heart of the Apostle. Much is summed up here; a life-story written in a sentence, the sad, sad story of a soul drifting away, declining from grace.

Of this man Demas little is known. He is mentioned but three times in the New Testament. Yet, little as we know, much is revealed, and many are the lessons that can be drawn from this sad example of declining zeal and love for the service of the Lord. Paul is in Rome a prisoner for Christ. It is the year 64 A. D. From Rome the Apostle writes a letter to the church at Colossae; at the end of that letter are a number of names of those whom Paul would have remembered to the saints at that place. Among these we find Demas. In the same year Paul has a runaway slave on his hands. He sends him back to his master with a tender and courteous letter. In this letter to Philemon, Demas is mentioned again. This shows Demas to have been at this time an intimate friend of Paul. We can believe him to have been earnest in the work, interested in the infant churches, perhaps a true Christian, his voice heard often in the humble meetings of the church at Rome. Two years pass away. It is A. D. 66. Paul is aged and worn, an inmate of a prison cell beneath Ceasar's palace at Rome. Martyrdom is before him. Comfortless and lone the Apostle desires to see once again his son in the Gospel, Timothy. In this message Demas comes again before us, but how differently. Sad the complaint. Demas has gone; no longer the friend and companion of Paul, but Demas the departed one. Why this change? "Having loved this present world."

Demas is not the only one of his kind; would that they were fewer than they are. How many on our church records might have appended at the end of their names "Demas," causing sadness and heartache to the faithful pastors, disappointment and discouragement to earnest members in the church;—lovers of this present world. Let us look at this man. May his example stand out as a beacon, warning us from making shipwreck of faith upon the same rock of worldliness. This sin is one that may have crept upon Demas gradually. Life in Rome may have been

too much for him. Its whirl of pleasure and gaiety overcame him. Its seduction of social life cooled his religious ardor. Little by little his zeal declined, his love grew cool, secret prayer was neglected, the sacred Scriptures unread, the voice in prayer less frequently heard; until by and by he drops among the great host of casuals, and then at last he is seen no more. An old story, yet duplicated by many to-day, and nowhere more apparent than in the towns and cities of this Pacific Slope. Men and women once faithful to their vows, constant in attendance, earnest in effort for the Master in other places, here they seem to float down the stream of worldly pleasure, Demases, lovers "of this present world."

Again, love of the world led Demas to shun the dangers and hardships of the Cross. Having become a lover of the world, he could not bear persecution—"No longer enduring hardness as a good soldier of Jesus Christ." Let others suffer and die if they must, but as for Demas, he will look after himself. While Paul languishes in his cell, shivering in the dark dungeon, Demas is on his way to Thessalonica.

* * * * *

The love of the world draws the soul from God, and from God's people; spiritual conversation and company grow distasteful; the means of grace are neglected; the society of faithful followers of the Lamb is left for the light and more frivolous society of the worldling; the ball room and card party or lodge room have greater charms than the house of prayer and social means of grace; and thus a line of separation is established and those who were once friends in the Lord drift apart, in all probability never to meet again, either in this world or the world to come. We hear nothing of Demas after this.

Independence, Or.

Shall Football Go?

BY F. J. MASTERS, D.D.

For the last two years the *Advocates*, East, West, North and South, have been denouncing football. Some would prohibit it by a State law. Others content themselves by "pitching into" the game on general principles. One writer suggests the gymnasium or the bicycle as safer substitutes, regardless of the fate of one distinguished editor of a *Christian Advocate* who, some time ago, was laid up for repairs, through blind trust in a "safety"!

In spite of editorial fulminations against football, I stand up for a game that generates pluck, muscle and stamina. Fifteen years ago, when I first visited California, football was practically unknown in the West. Young fellows of fine physique, but with flabby flesh and effeminate tastes, used to find amusement in croquet or whittling fences. The average California boy appeared as destitute of backbone as a sausage. He acted, like Mark Twain's horse, as if he want-

ed to lean up against a post and think. His legs, rudimentary appendages, seemed to be in his way, and had no specific function. I remember one fine, strapping fellow insisting that he must take a car to go a distance of six blocks. Whatever the cause, we have to-day a hardier, manlier type of boy than fifteen years ago.

This is an age of luxury, effeminacy and diletanteism, and anything that develops muscle and grit and that helps a little chap to grow up brave and strong ought to be encouraged. Football may be dangerous, but any game that develops courage is worth an occasional sprained limb and battered body. I honor that Spartan mother who when remonstrated with for allowing her boys to play in the college and high-school teams said "she would rather have a boy break his leg at football than a boy who spent his leisure hour whittling the back-fence." A different type of boy were those hardy young fellows on the grid-iron last Thanksgiving day from the effeminate group that twenty years ago used to gather on the croquet lawn. The first to volunteer in the late war, the fellows who bore hardships, wounds and short rations without murmuring, and the first up the slope at San Juan were football boys. Thank God, the "sissy" type is fast going out of fashion!

Then football also teaches *discipline*. The average "native son" is impatient of restraint. Many a lad who was insubordinate at home, and the terror of a whole school, has learned obedience on the football field. It is refreshing to find one place where some obstreperous Californian youngster will respect authority, do what he is told, and stand where he is placed. Nobody can play football who does not exercise self-control. Under circumstances of the greatest provocation, and a knee sometimes stinging with pain, he is taught to curb his tongue and restrain his temper.

Again, football teaches self-denial. While in training, smoking, drinking, and every form of vicious indulgence are absolutely prohibited. It may be only for a short three months, but it has demonstrated to him that emancipation from vice was easier than he had supposed, and what he has been willing to do for the sake of his college he can do for God's sake and under a higher and diviner stimulus. I have known men who have gained permanent victories over evil appetites while in training for a football-match or a boat-race. It is also a well-attested fact that football promotes clean, healthy thoughts. No football player is the victim of secret vice.

It is true that abuses have crept into the game as into other athletic contests. Men bet over football, but they also bet over Presidential elections, ocean voyages and even about the weather. Betting over football matches is an accident and not an essential feature of the game. In spite of these abuses, football can be still played to the glory of God. Some of the hardest players in America and England in former years are better

missionaries to-day for having played football. The writer bears the scars of hard-fought matches in the "hacking" days of twenty-five and thirty years ago, and he is not ashamed of them. Every rush and scrimmage brought steadier nerve and tougher muscle and stouter bone, that did him good service in long tramps and perilous adventures in China years ago.

And then, what is life but a great football field? If there is any form of sport that can teach a little fellow endurance, perseverance and self-mastery—anything that can nerve him for life's big scrimmage—by all means, let us preserve it. These are qualities worth developing at whatever sacrifice. To hold on, to endure to the end, to stand at one's post, to keep up heart—even when the devil's team seems to be getting all the "touch-downs"—to make a solid, desperate, defiant stand against the wild rush of the devil's "center"; to keep good-tempered and hopeful, and to bear all the aches, attritions and discomforts incident to life's big match without murmuring; to be bruised and punched and battered in the fray without uttering an angry word; to hold on to the last and never say die; to be "troubled on every side, yet not distressed; cast down, but not destroyed"; and when defeat comes to bear it like a man, pluck up heart and try again—if football can develop a manly spirit like this it is worth an occasional sprained limb or even a broken bone.—*California Christian Advocate*.

Missions in the Philippines.

The Board of Foreign Missions has taken a preliminary step looking toward the establishment of work in the Philippine Islands, as will appear in the following minute, passed at its regular meeting, November 7th:

"It was voted to ask the Hon. W. H. Lingle of the Canton Mission to proceed to the Philippine Islands for the purpose of studying their missionary opportunities, and reporting upon the best places for missionary stations. A cable to this effect was authorized, and it was voted that the expense of the investigation should be met from the special fund contributed by the First Presbyterian church of Yonkers, provided the pastor and session approve."

In answer to the appeal made a few weeks since for special funds for the establishment of a mission in these Islands, only \$1,000 has as yet been received, though promise has been given of other small contributions. It should be understood that the Board in its present financial condition does not feel warranted in establishing a mission unless upon such special encouragement.

About two hundred and fifty thousand slaves were set at liberty by the decree for the abolition of slavery recently issued by the Sultan of Zanzibar. This momentous reform is largely due to the exertions of the Bishop of Zanzibar and the missionaries of the Universities Mission.

Bismarck's Personal Confessions.

Under the above heading the *New York Voice* gives these, among other of Bismarck's sayings that reveal him strikingly:

Life would have no value if death here below were the last of us.

By the grace of God I have been protected from that curse of old age—loneliness.

I never ask whether a thing is popular; I ask merely whether it is reasonable and answers the purpose.

I am one of those who attach great importance to a good epitaph and to the good opinion of their fellow-citizens.

As long as I was in service I had all the eager earnestness of a watch-dog held by the chain—and I always bit when I had to bite.

If I had not been inspirited, borne, and led by my love for my country and my countrymen, I could not enjoy the satisfaction which I derive from the great reciprocal love which outlasts my official activity. The sufferings of all other Germans have always been my own.

When I was a much younger man, when, perhaps, there was still more ambition between my years, there were many years in which, without the slightest prestige—on the contrary, as an object of the aversion, if not of the hate, of the majority of my fellow-citizens—I was more comfortable, more contented, and healthier than during the time in which I attained my greatest popularity.

In regard to statues I must declare that I am very little susceptible to this kind of expression of gratitude. I would be very much perplexed indeed, if, for instance, I were in Cologne, to know with what expression of face I ought to pass my statue there. I encounter the same experience in Kissingen: it disturbs me at a certain moment of the promenade to find my fossil self standing beside me.

I cannot conceive how a man, who reflects about himself; and yet neither knows nor wishes to know anything about God, can bear his life without an oppressive sense of contemptuous dissatisfaction with himself. I cannot comprehend that I was able to resist such a sense. . . . If I should live now as then, without God, without wife, without children, I could not resist the conviction that it were better to cast off my life as I would cast off a dirty shirt.

The Risk of Sin.

The man, the divine, the immortal—all are staked in sin. No one can live in indifference to divine truth without imperiling his good name, his honor, and his self-respect—without hazarding his right feeling, his will-power, his conscience—without risking his peace, his very soul, and all his immortal hopes. Drink destroys all natural affection, and makes a man unfeeling and brutal. Gambling puts an end to every generous sentiment, and leads to meanness unimaginable. Vice eats out every tender and beautiful instinct. Sin will soon snatch the bloom from any character, and strip manhood of its truest grandeur. Sin will put ever-increasing distance

between man and God. Sin, unrepented of and unforgiven, must at length cause a great and impassable gulf between the soul and all the joys of heaven. Surely, men cannot consider this, or they would not turn with such light hearts into ways which God's Spirit and their own consciences alike forbid. Your all is not merely a few bawbees, nor even threescore years and ten, not only a fine physique nor an active mind, though the world will mulct you of these. You have a moral sense, a capacity for God and all highest good; you have a soul, an immortality. These are in your hands, and to parley with sin is to run the risk of losing them all and for ever.

Let no young man delude himself with the thought of averting consequences by a late repentance. One who has spent days and years in sin will be eternally the poorer. Even if a man is forgiven and converted he cannot get back what he has lost. God himself cannot restore these to him. The squandered days, the wasted chances, the enfeebled health, the demoralized will are beyond all retrieval. "Thou makest me possess the iniquities of my youth" has been the bitter cry of thousands.

And for what is it that men risk so much? For the sake of following their own bent, and that a sinful one. For an hour's empty laughter, a temporary triumph, a fleeting pleasure. Byron said, and he should have known, "There's not a joy the world can give like that it takes away." There is a sense, too, in which the last two lines of Burns' couplet are true—

"Poor Centum-per-centum may fast,
And grumble his hurdies their clathing;
He'll find, when the balance is cast,
He's gane to the Devil for—naething."

There is "naething" to be put on the other side. Sin is a lottery with "no prizes and all blanks." All is taken by the ugly thief. Many have gone up to the city first-class who have had to tramp their way home. Many have gone into the world with laughter and song, who never came back at all! Is not such a risk too great?—*Rev. G. Ed. Young, in the Methodist Recorder.*

A good fight is never for its day alone. It is for many days. And it is not alone for him who bears its utmost stress. No man can live his own life bravely and quietly, and not be an energy of social good, virtue proceeding forth from him to heal some brother's wounded heart.—*John Chadwick.*

The Home Circle.

A November Sunset.

BY AGNES PLUMMER.

The West was a golden glory
Just as the sun went down,
And the rugged mountain hoary
Was given a royal crown.

The young grass of the meadows
Was bathed in a beauteous sheen,
And the tall but somber fir trees
Seemed clothed in a spring-time green.

'Twixt hills all red and golden,
Soon to be bare and brown,
Past tree-trunks gray and olden,
Went winding the road to town.

The blue of the distant mountains
Reflected a crimson sky,
On the river's silv'ry wavelets
Gay opals floated by.

The breeze upon the hilltops
Stirred many an empty nest,
And brown leaves all a-rustle
Hailed winter's coming rest.

I thought of our Father's goodness
Shown to us each and all,
Winter and Spring and Summer
And now in the pleasant Fall.

Of all his many blessings
Scattered so far and wide;
And I prayed that for truer service
I might be sanctified.

Portland, Oregon.

The Piano.

Would it be a comfort when practicing scales before breakfast on a cold morning to reflect that, during the past hundred and fifty years, there is no musical instrument which has so advanced from the original idea as the piano?

In its infancy the piano was but a harp with two or three strings. Not much scope for scales there! From time to time more strings were added, until the cithara, in the shape of the letter P, and owning ten strings, was formed. Somewhere about the year 1200 an inventive genius conceived the idea of stretching these strings across an open box, and so the dulcimer made its appearance, the strings being struck with hammers. For another hundred years these hammers were handled by the player, but about the year 1300 somebody invented a keyboard, by means of which the hammers could be moved. Our piano having developed thus far is known as clavicytherium, or keyed cithara. Quite a grown-up name!

In Queen Elizabeth's time it was called a virginal; next a spinet, on account of the hammers being covered with spines or quills to catch the wires. Known as the harpsichord from 1700 to 1800, it was much enlarged and improved. In 1710, Bartolomeo Cristofoli, an Italian, invented a keyboard such as we have now, causing ham-

mers to strike the wires from above, and thus developing the pianoforte, commonly shortened into the one word, piano.—*Classmate.*

His Life for Another.

The *Youths' Companion* gives the following story, one of those that lend a new color to life:

In the Bodleian Library at Oxford is a most touching record of heroism and self-sacrifice on the part of a child—a record to touch one's heart with its pathos. The tower door of St. Leonard's church, Bridgeworth, England, was left open, and two young boys, wandering in, were tempted to mount to the upper part, and scramble from beam to beam.

All at once a joist gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling, while the younger, slipping over his body, caught hold of his comrade's leg. In this fearful position the poor lads hung, crying vainly for help, for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the little lad.

"I think I could," returned the other.

"Then good-by, and God bless you!" cried the little fellow, loosing his hold.

Another second and he was dashed to pieces on the stone floor below. His companion clambered to a place of safety.

A Grateful Heart.

Last night I stole away alone, to find
A mellow crescent setting o'er the sea,
And lingered in its light, while over me
Blew fitfully the grieving autumn wind.

And somewhat sadly to myself I said,
"Summer is gone," and watched how bright
and fast
Through the moon's track the little waves sped
fast;

"Summer is gone! Her golden days are dead."
Regretfully I thought: "Since I have trod
Earth's ways with willing or reluctant feet,
Never did season bring me days more sweet,
Crowned with rare joys and priceless gifts from
God.

"And they are gone; they will return no more."
The slender moon went down, all red and still;
The stars shone clear, the silent dews fell chill;
The waves with ceaseless murmur washed the
shore.

A low voice spake: "And wherefore art thou sad?
Here in thy heart all summer folded lies,
And smiles in sunshine though the sweet time
dies;
'Tis thine to keep forever fresh and glad!"

Yea, gentle voice, though the fair days depart,
And skies grow cold above the restless sea,
God's gifts are measureless, and there shall be
Eternal summer in the grateful heart.

—*Celia Thaxter.*

Children's Corner.

The Thanksgiving Babe.

BY MARIAN TAYLOR.

Thursday morning a baby sought a home,
"A home on the hill," she said,
"Where the beautiful air is crisp and clear"—
For hers was a wise wee head.

So she peeped in here, and she peeped in there,
In search of a nice soft nest,
Till she found just the one that suited her,
One better than all the rest,

For the dear wee one, the Thanksgiving Babe,
Who never was there before,
Knew at once the inmates expected her
By their welcome at the door.

So she fluttered in, and she cuddled down
In arms so loving and kind,
That a happier baby in the town
You surely never could find.

She did not get turkey and cranberry sauce—
No teeth at present has she;
And one must confess, that just now she takes
Her life rather sleepily.

Yet so sweet a gift was she, all the same,
On the glad Thanksgiving Day,
That I almost became a burglar bold
To steal the baby away.

But instead, I asked the blessing of God,
In richest and fullest grace,
To dwell with the darling, who in that home
Has found her appointed place.

Maggy Fish.

One day we had a letter from our big boy out
West, saying:

"I've just started off a beast in a box by express. Do adopt the poor little wretch."

Mother groaned, and father said:

"Be prepared, my dear, for he's equal to sending anything, from a rattlesnake to an Indian baby."

And, a few days later, when the expressman brought in a big box with a lattice front, which he held very gingerly by the closed top and bottom, we decided it was the Indian baby, for out of the box came a little laughing baby voice:

"Come, Maggy, come on, come wash your face."

We hurried the man into the kitchen, planted the box on the table and then looked in, and lo! a very weary, worn, old feather duster, on two cunning little black feet, with a fuzzy black head and the brightest of black eyes.

"It's a magpie," groaned father. "Now for bedlam."

But the sweet baby laugh, just like that of a happy little child, was anything but bedlam.

"Let him out," said mother. "See how he begs."

The little fellow was picking at the door of his box, and so evidently begging to come out that we couldn't resist him. After taking a good look all around the room, he jumped with a little

two-footed jump, like a child's, from the table to the floor, and started to patter, patter, down the room to the sink, with his wings in a wild state of flutter, and every little downy feather on his head standing up, and calling to us over his shoulder:

"Come on; come on, Maggy, wash'e face!"

He simply danced with delight as the cook put a tin basin of water on the floor, and into it he jumped, throwing the water in every direction before she could get out of the way.

Such a happy thing you never saw. We stood around him, laughing and clapping our hands, and he laughed with us, putting in a little "O! my! O! Whew, Maggy!" each time he went under water. After he had soaked up or thrown out every drop he trotted across the floor, jumped up in a chair that stood in the sun, and proceeded to dry and dress himself. Every feather was gone carefully over again and again, and by the time he was satisfied we were more than that. I wanted to pick him up and feel of him, he was so fluffy and fuzzy. His breast was pure white, the feathers very thick and fully two inches long, while his head, back and feet were jet black. His tail was his pride and joy, and it was a very funny tail; it showed all his feelings. When he was happy or angry he spread it out like a great fan, but if he was sulky he would make it just the width of one feather, and then we kept out of the way of that strong, sharp beak.

He was a pet we never grew tired of watching. He would amuse himself with a rubber band and a few buttons for an hour at a time, talking to them in low, soft tones, telling them to "Come on, wash you face," and all sorts of little half-learned things, until one rolled out of his reach, when he would call after it, "I'll tell Marmer!" and burst out crying, a real baby's disappointed cry, and you may be sure the button was picked up for him. There was something very pitiful about that cry; you never could resist it; and if we forgot to bring him down at meal-time, even father would drop his knife and fork and trot obediently upstairs at the call of that little mournful voice.

The delight of Maggy's soul was a grasshopper hunt in the back yard. I would carry out the cage, a tin basin of water and my school-books, and prepare for a quiet morning, which I never had—Maggy was too much fun. He would come tiptoeing out of the cage, with his long tail spread, take a good look around, give a long sigh of "O! whew! O! Maggy!" and then dive into the basin and take a good bath. After a hard shake he would start out on his hunt, and woe to the grasshoppers that day, for there was no peace for them in air or on earth; certainly not in that basin of water, into which they were carefully soused before being tucked into the cracks of the roof, and under the floor of Maggy's cage. There were several spools stuck between the wires, in which he kept his

nicest, fattest grasshoppers; and the funny part was, he would put them in alive, and take them out alive and apparently unhurt.

One day he found a toad. That was something new, and, therefore, to Maggy, deeply interesting. He followed it down the yard at a respectful distance, but its slow pace did n't suit him; so, with one little black foot braced away ahead of him, he gave it a gentle poke. That bettered matters, so he tried it again. It was a nice plaything. Maggy wanted it. So he turned it toward his cage and ran ahead, calling, "Come on, come on!" But the toad did n't care to come. It wanted to go just the other way. Maggy was troubled and came to me for help. "Gatie come on," he begged, pulling at my dress; but I wanted to watch the fun, so I said: "No, go and settle it with Mr. Toad yourself, Maggy-Fish," I forgot to say he had added Fish to his name, nobody knows why.

He hurried off to his toad with a cross little shrug of his shoulders, and after looking at it for a moment, deliberately picked it up. One taste was enough. Down dropped the toad, and away rushed Maggy for his bath. He took seven baths that day, and couldn't be induced to look at a toad again.

Like some children, he was the best of the company while having his own way; but tell him to keep out of your water-pitcher, or away from that dear, delightful button-box, and he was the crossiest little person you ever saw.

But he could love much, and I don't think we shall soon forget the patter, patter of those busy little black feet, and the happy baby voice, calling, "Come on! come on!"—*Our Animal Friends.*

A Witty Peasant.

A thunder-storm overtook the Emperor Francis Joseph of Austria when out shooting in 1873 with old Emperor William of Germany and Victor Emmanuel. The three monarchs got separated from their party and lost their way. They were drenched to the skin, and, in search of shelter, hailed a peasant driving a covered cart drawn by oxen along the high road. The peasant took up the royal trio and drove on.

"And who may you be, for you are a stranger in these parts?" he asked after awhile of Emperor William.

"I am the Emperor of Germany," replied his Teutonic majesty.

"Ha! very good," said the peasant, and then, addressing Victor Emmanuel, "And you, my friend?"

"Why, I am the King of Italy," came the prompt reply.

"Ha, ha, very good indeed! And who are you?" addressing Francis Joseph.

"I am the Emperor of Austria," said the latter.

The peasant then scratched his head, and said with a knowing wink, "Very good, my pretty people, and who do you suppose I am?"

Their majesties replied they would like very much to know.

"Why, I? Who else should I be but his holiness the Pope, of course?"

Honor Your Father and Mother.

George Washington, when quite young, was about to go to sea as a midshipman. Everything was in readiness; his trunk had been taken on board the boat; and he went to bid his mother farewell, when he saw tears filling her eyes. Seeing her distress, he turned to the servant and said: "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart."

His mother, struck with his decision, said to him, "George, God has promised to bless the children that honor their parents; and I believe he will bless you." We are sure to be richly blessed of God when we obey his commands.—*Young People's Paper.*

Mamma (to little Joy, aged four, who wants to stay in bed): "Come, deary, it is time now to get up. Don't you hear that robin outside your window? He says: 'Get up, get up, get up now! Get up now quick!'" Joy (listening thoughtfully): "Yes, I hear him, but he says it to his own children!"

The fishes of the Canary Islands--of which Mr. O. F. Cook has collected fifty-four species, four of them new--prove to be essentially those of the Mediterranean, the fauna having little in common with that of the West Indies.

Tommy's School.

"Geography's a nuisance and arithmetic's a bore!"

Said Tommy with a frown upon his face.

"I hate the sight of grammars, and my Latin makes me roar;

It's always sure to get me in disgrace.

When I'm a man," he added, as he threw his school-books down,

"I'll have a school that boys will think is fine!

They need not know an adjective or adverb from a noun,

Nor whether Cæsar bridged the Po or Rhine.

"I don't care if they think George the Third was King of Spain,

Those old fogies lived so long ago,

Or if they all should answer the Volga is in Maine,

What difference would it make, I'd like to know?

But instead of useless things, I'll teach 'em how to coast and skate;

They all shall learn to row and sail a boat,

And how to fire a pistol and shoot a rifle straight,

And how to swim, and how to dive and float.

"We'll play at tennis and at cricket all through the live-long day;

And then there's polo, and—oh, yes, football;

And baseball they shall every single one learn how to play,

For that's the most important thing of all,

I tell you," finished Thomas, "I'll have one just of that kind;

Then all the boys, you see, will want to go.

They will not run away and say my school's an 'awful grind,'

Or call the lessons dull and hard, I know."

—*St. Nicholas.*

The Occidental Board.

OF FOREIGN MISSIONS.

920 SACRAMENTO ST., SAN FRANCISCO.

Is the Foreign Missionary Spirit Essential to Growth?

BY MRS. R. F. COYLE.

Long years ago, when the first Christian church was launched on the great sea of the world, our Lord's command to that little band of faithful followers was, not to come close to one another in the city of Jerusalem, and, bound together by a common sympathy, hold up each other's hands and labor together for themselves and their home. But beginning first at Jerusalem, "Go ye into all the world, and preach the gospel to every creature." Just in so far as our Lord's command was obeyed, grew that early Christian church.

Foreign missions is, I believe, essential to growth, both for the individual and for the church. It will not do to place your choice plant in the packed and hardened earth, softening just enough of the soil to thrust in its roots, and expect it to grow. The earth must be digged and broken and softened as far as ever the plant's roots, in the process of its growth, can be made to reach, if the plant is to put on its full beauty and luxuriance. So it is with this plant of the Christian church. God has so made it that its roots can and will reach to the uttermost parts of the earth if the soil of the human heart is but digged and broken and softened by the old gospel story. And not till God's people attend to the breaking up of this fallow ground will this choicest of all plants put on its full strength and beauty and flourish luxuriantly.

* * * * *

The spirit of missions is the Spirit of Christ. If there is to be any growth, either as individuals or as a whole, it must be because we have the Spirit of Christ working in us. "As a man thinketh in his heart, so is he." Let us think for a moment what this spirit of missions embraces. For one thing, it embraces the spirit of faith. Faith is the root, without which there can be no tree. And faith always leads to obedience. The marching orders of those early disciples were, and our orders are, "Go ye into all the world and preach the gospel to every creature." That settles the matter once for all as to the ought, and the Will it pay? and the possible misuse of money. It is the Lord's command: it is ours to obey. Our obedience should be immediate and implicit. Therefore, *Go ye*. Note the word *ye*. No one can turn her witnessing over to her neighbor, or to her pastor, or to any other body. It is a personal *Go ye*. "And the way of exact obedience is always the way of constant blessing and sure success." "Nothing will be so irresistible as the church of

God when her obedience to her Lord is absolute."

And then the spirit of missions embraces the spirit of Love—love to all mankind, no matter what his condition or color. As God loved us while we were enemies, so must we love those who sit in darkness, even unto the uttermost parts of the earth. Love may begin at home, but it is only a beginning, a starting-point for the farthest goal of service. Selfishness begins at home and stays there, but never *love*. Dr. Arthur Pierson says, "As we grow Godlike by cultivating the spirit of missions, so surely we decline and decay in all that is most vital to our soul's life when we quench that spirit."

But some one may say, What of our smaller churches? Can they give to missions, and especially to foreign missions? Let me tell you, they cannot afford not to give to foreign missions. To save life by such means is to lose it. "For a church to refuse to give the Gospel to those who know it not is for that church to risk her own destruction." "Paralysis in missions is a sign of death to piety." Oh, the shame and reproach of sixty generations who have lived and gone and Christ's command still unfulfilled, the heathen still in darkness.

* * * * *

"The church that leaves a dying world to die, a lost soul to wander in the dark, feeling after a God whom the Gospels would reveal as not far from every one of us, the church that will not take up her work of saving lost souls, is already a dying church." The blessings which may be hers and are hers, if she but obeys God's commands, are, when those commands are disobeyed and unheeded, hindrances, and do retard growth. And what is true of the church is just as true of the individual. If we long to grow, if we are striving to reach a higher plane of Christian living, we must have identified in us the full circle of missions. One half the circumference will not do. It is *all* the world. One command, one world, one work. A work absolutely essential to spiritual growth.

Our Workers.

These are *our* representatives in a far country; let us make their names household words; let us keep in touch with their work, and let us remember them daily at the throne of grace: Mrs. Laura Naylor, Kanazawa, Japan; Mrs. Geo. W. Fulton, Fukui, Japan; Dr. Effie Worley-Bailey, China; Mrs. Mary Hays-Johnson, Africa; Miss Grace P. Russell, Persia; Miss Minnie Baxter, Sao Paulo, Brazil; Mrs. J. N. Irwin, Ratnagiri, India; Alice Fish, M. D., Seoul, Korea; Mrs. C. C. Vinton, Seoul, Korea; Mrs. C. R. Callender, Lakawn, Laos; Mrs. A. L. Bickerstaph, Castro, Brazil; Mrs. E. M. Haymaker, Guatemala; Mrs. Harriet Eddy Hoskins, Syria; Rev. W. A. Waddell, Brazil.

Do good, and being good will follow.

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS,

PORTLAND, OREGON.

Mrs. W. S. Ladd, President, Sixth and Columbia sts.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday in each month at 2:00 p. m. Invitation extended to all. Executive Committee, first Tuesday of each month, at 10 a. m.

Missionaries are especially welcome at all meetings. Those en route via Portland are urged to notify the Board by addressing Mrs. Laura Preston Campbell, 480 Hall street.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

All communications intended for this column should be sent to Mrs. E. W. Allen, 469 Sixth street, Portland, Oregon.

Medical Missions.

(Continuation of paper read at October meeting of Calvary church missionary society, Portland.)

The medical missionary has been a pioneer, and in many cases his skill has been the entering wedge for the gospel. In 1882 Dr. N. H. Allen went to Corea as physician to the American legation. No one there, not even the minister at the legation, knew he was a missionary, for missionaries were not tolerated in Corea. He soon had an opportunity to prove his skill and bravery during a serious riot, and he was asked to prescribe for the king and royal family. The king built a hospital and made him its head. The Siamese have become so impressed with our medical work that they have taken up medical work for themselves. A native nobleman has built a hospital for sick soldiers, and has placed in charge a native graduated from our Bangkok school, who afterwards came to New York to complete his studies. In the Petchaburee hospital the queen has given the woman's ward. In Africa, the Mary C. Laffin hospital was built and donated by the natives to our mission. In China, a Christian Chinaman has just built a \$10,000 hospital which we expect will be given into our care.

The medical work is in two forms—hospital work and itinerating work. In the hospital the patients must come to you, but they remain and feel the influence of the Christian surroundings and individual talks. In the dispensary work, each one is given a text of Scripture with his prescription. In the itinerating work, a time is set for visiting certain places, and the people bring their sick ones and the doctors treat all they can, but their time is necessarily limited, and many it is impossible to reach.

Some in our own country ridicule the idea of foreign missions and teaching the heathen the doctrine of Christ. Can they help but acknowledge the skill and courage of our brave Christian doctors in foreign fields? Can they but wonder

at the success which crowns their work? Dr. Mary Eddy of Syria says, in writing of an itinerating tour, "How my staid professors in New York would stand aghast at the boldness with which I undertake operations under unfavorable conditions. No aseptic surroundings, no clean hospital wards to put them in afterwards; but trusting in the blessing of God, extreme care and cleanliness during the operation, and fresh country air—this is the way we have obtained most excellent results." All mission work is but a means toward an end; and we believe that the Christian physician has an opportunity that no one else can have.

An Earnest Appeal.

The work of the Freedmen's Board is greatly hindered by its embarrassing debt of \$58,000.

To our question, "Shall we further reduce expenses and abandon more of our schools?" the Assembly has two years in succession said, "No, appeal to the churches for increased help." We appealed last year, and appealed in vain.

This year the Assembly gave more definite directions. It said, "Ask the church for at least twenty cents per member." Last year the church at large gave us eleven cents per member, and we received in addition from legacies and individuals an amount equal to two cents per member, making in all thirteen cents per member. Some churches gave us more than this, and some less; but if each church this year will give us *seven cents more per member than last year*, we will get the amount asked for by the Assembly, and we will be able to pay off our debt and maintain the work as it is for a year.

December is the month in which many churches take collections for the Freedmen's Board, and to reach these churches and increase their collections this appeal is sent out, with an earnest prayer for its success.

Brethren, will you not give this small *increase* asked for? The continuance next year of a large part of the work depends on your response.

Edward P. Cowan, Cor. Sec.

Pittsburgh, Pa.

Nov. 23, 1898.

Booker T. Washington's wife has proved to be a valuable aid to her husband in his great work through the South among the white people as well as among the blacks.

A delegation of Indians from Kluckwan, a village of about six hundred inhabitants, begged earnestly of the missionaries in Juneau, Alaska, that missionaries might be sent to them, and that their children might be taught as were the Thlinkits at Chilcat: "We have seen," said they, "the light as it shines at Haines mission, and we want to follow it."

To demonstrate its superiority to all other lights Christianity like the sun has only to appear.
—*Joseph Cook.*

Woman's Synodical Society

OF HOME MISSIONS OF CALIFORNIA.

Mrs. Willis T. Perkins, President, 614 Sutter street, San Francisco.

Miss S. Mabel Bigelow, Corresponding Secretary, 3014 Buchanan street, San Francisco.

Quarterly meetings are held at 920 Sacramento street, on the Saturday following the first Wednesday of January, April and July, at 2 P. M. All are invited. The annual meeting is held in October with Synod.

Articles designed for this column should be sent to the Editorial Secretary, Miss Clara Pierce San Anselmo.

Our Work Among the Mountains of the South.

THE MOUNTAINEER.

The mountaineer himself is unique. His physique, his dialect, his cabin, his tools, his tastes, have all responded to his environment. A native American, hidden among his hills, he has cared nothing for Germans, Frenchmen, Italians, and has taken nothing from them. At every turn, however, he shows how much he has gotten from his British ancestry. His contact with the negro and with negro slavery has also made manifest impressions.—*Dr. H. A. Edison, in the Independent.*

HIS ENVIRONMENT.

If I were called upon to account in a single word for the present condition of the needy class among the mountaineers of the South, I would press my answer into this comprehensive word—Environment. It answers for the poverty and inertia. Eliminate the promise of reward and you rob a laboring man of his incentive to labor. Mountain farming brings small returns and the consequence is a lack of push and energy with consequent poverty. Environment, again, answers for his intellectual and spiritual condition. Push any people out of the living, active world, into a mountain desert, away from church and school, let them live far removed from the influence of good society, and the third or fourth generation will show conditions similar to those of the Southern mountaineer.—*One On the Field, in H. M. Monthly.*

RESULTS OF THE WORK.

On the whole field the people have responded so readily and co-operated so heartily and been so devotedly attached to the teachers and so loyal to the work, that the little disturbances and minor disagreements and petty oppositions have not been felt. Certain it is that blessed work has not been retarded, but has gone grandly forward, ever gaining in strength and becoming more firmly intrenched in the affections of the people, and ever increasing in spiritual results as it attains to better things in intellectual realms.—*Report of Supt. McAfee for 1898.*

Recently a series of Gospel services was held at Marshall and Walnut Springs, North Caro-

lina. "Now the glad announcement comes that thirty have been hopefully converted at Walnut Springs and the people at Marshall deeply impressed. The church at this place is the outgrowth of the school work."

Mr. McAfee reports that Parker Hall, a mission school under the Woman's Board, at Concord, North Carolina, became self-supporting last year.

THE BIBLE READER AND HER WORK.

Miss Davidson says of her work: "It takes a long time for some to decide the question of accepting Jesus, but when they once decide, they are out and out for Christ. One of my girls is expecting to come into the church at the next communion. Others are living the new life in Christ Jesus. At the Sunday evening service there is an average attendance of about sixty, and manifest interest."

The labors of Miss Margaret J. Cort as a Bible reader at Crockettville, Kentucky, have been blessed in a large ingathering of souls. In some cases entire households have come to Christ.

Miss Beatrice R. Stocker of Vacaville, who has recently been commissioned to labor as a Bible reader among the Mountain Whites, has safely reached her field and is happy in her work at Wyoma, West Virginia.

The Thanksgiving Praise Service.

San Jose First Church.—The exercises of the annual praise service of the missionary society of the First church of San Jose consisted in part of a paper on the "Praise Services of the Bible," with Scripture readings and the singing of stanzas from familiar hymns. A poem was read entitled "A Living Sacrifice," which depicted the sacrifices and experiences, both of joy and sorrow, that fill a missionary's life. When the poem referred to the fact that little children were brought to Christ, the effect was greatly enhanced by the singing of "Jesus Loves Me, This I Know" by a class of little Chinese children. These children have been taught by the society's own faithful missionary. The reading of the leaflet, "Her Offering," touched all hearts and aroused the spirit of generosity in all, and when the offering received counted up over one hundred dollars, all could sing with full hearts "Praise God From Whom All Blessings Flow."

San Anselmo Sunday-school.—In anticipation of the Thanksgiving offering, Mr. Alexander Bouick, the wide-awake superintendent of San Anselmo Sunday-school, mailed to each pupil a personal letter, enclosing with it a printed letter on Sitka sent out by the Woman's Board. On the Sunday before Thanksgiving a five minutes' talk on the children of Alaska was added to the regular exercises. Envelopes previously distributed, and mite boxes which had been gradually filling since last Thanksgiving, were collected, their contents showing that San Anselmo children have a generous interest in their little brown brothers and sisters in Alaska.

The Sunday-School.

Notes by Prof. Thomas F. Day, D.D.

The Captivity of Judah. (Jeremiah lii: 1-11.)

LESSON XII. December 18, 1898.

GOLDEN TEXT: *Ye shall seek me, and find me, when ye shall search for me with all your heart.* (Jeremiah xxix: 13.)

I. Introduction.

1. TIME: 586 B. C.

2. JEHOIAKIM.—It was three or four years after the burning of Jeremiah's roll before Nebuchadrezzar could leave Babylon to follow up the victory gained at Carchemish, and extend his authority over Syria and Palestine. He crowded Pharaoh-Necho back to his own land and forced him to stay there (II Kings xxiv: 7). Jekoiakim submitted to the Chaldean, but without realizing how powerful the new overlord was. He chafed under the yoke and after three years rebelled (597). His neighbors, whose support he expected, turned against him (II Kings xxiv: 2), and he probably fell in battle while resisting their attacks. Jehoiakin his son succeeded him.

3. JEHOIAKIN AND THE FIRST CAPTIVITY.—Jehoiakin, known also as Coniah and Jeconiah (Jer. xxiv: 1, and xxii: 24), reigned only three months. Nebuchadrezzar's captains had placed the city under siege, and he came soon afterwards to conduct the war in person. Jehoiakin went out to meet him accompanied by the queen mother and the officers of his court. But he failed to win the great king's favor. The whole party was carried away to Babylon along with ten thousand of the chief men of the land, among whom was Ezekiel. This was the first captivity.

4. ZEDEKIAH AND JEREMIAH.—Nebuchadrezzar gave the crown to Josiah's third son, Mattaniah ("Jehovah's gift"), whose name was changed to Zedekiah ("Jehovah's righteousness"), and who had now only "the poorer sort of the people of the land" to rule over. False prophets both at Jerusalem and among the exiles at Babylon encouraged the delusive hope that the captives would soon be restored to their own land. Zedekiah shared this hope, and his embassy to Nebuchadrezzar and his visit to Babylon in his fourth year were probably for the purpose of bringing this about. Jeremiah in a letter to the exiles declared that seventy years must elapse before they could return, and that they ought to live contentedly as good citizens where they were. Nebuchadrezzar dealt sternly with some of the agitators at Babylon, and was in no humor to favor Zedekiah's plans (see Jer. 29). The latter's ill success embittered him, and when Pharaoh Hophra became king of Egypt (588) and promised him aid, he rebelled. Nebuchadrezzar came with an army and besieged Jerusalem. The siege was temporarily raised when the Egyptian army approached, and Jere-

miah, seizing the opportunity, tried to escape. He was arrested on the charge of attempting to desert to the Chaldeans, and was thrown into a dungeon. He was released by Zedekiah who secretly asked if there was "any word from Jehovah." "There is," the prophet replied, "thou shalt be delivered into the hand of the king of Babylon." He was again imprisoned, but none in all Jerusalem was so free in spirit as he. He had such faith in his country's future that he redeemed the family property at Anathoth on which a detachment of the Chaldean army was even then encamped; he had the deed made out and paid the price in the presence of witnesses who were summoned to his prison chamber (Jer. 22). After the city fell Jeremiah was liberated by the Chaldean general, Nebuzaradan, and given his choice either to accompany the exiles to Babylon (the pleasanter course for him) or to stay in Judah. He showed his unselfishness by staying to minister to the miserable remnant over whom Gedaliah was appointed governor. Thus the spirit of prophecy survived the fall of the nation and brooded over the waste places of Judah, claiming them still for Jehovah, whose redeeming love will again clothe them with fertility and beauty.

II. Explanatory Notes.

1. *His mother's name was Hamutal:* She was the mother of Jehoahaz also, but not of Jehoiakim.

2. *He did that which was evil:* The book of Chronicles (II Chron. xxxvi: 12-16) says that he "humbled not himself before Jeremiah, the prophet, speaking from the mouth of Jehovah," and that the people "mocked the messengers of God and despised his word, and scoffed at his prophets, until the wrath of Jehovah rose against his people, till there was no remedy."

3. *Through the anger of Jehovah it came to pass (i. e., matters ran their course) in Jerusalem and Judah:* The nation had sinned against much light. Jeremiah had preached for forty years, opposing false prophets like Hananiah (Jer. xxviii: 1-4), who prophesied "smooth things." Ezekiel, in the land of captivity, also declared Jehovah's word, and these two prophets agreed in their testimony. But the people preferred sweet lies to bitter truths, and refused to believe that God was angry *till he cast them out from his presence*. "God was deemed to be specially present in the temple at Jerusalem, hence the captivity was a removal from his sight."—*That* (R. V. "and") *Zedekiah rebelled:* There should be a period after "presence," and a new sentence should begin with "And Zedekiah."

4. *The ninth year, 588.—The tenth month:* Tebeth, December-January.—*Built forts,* or siege walls, from which missiles could be thrown into the city.

5. *Fourth month:* June-July, 586. The siege lasted for more than eighteen months. The reasons that Jerusalem held out so long were:

(1) The natural strength of its position; (2) The division of Nebuchadrezzar's forces (Jer. xxxiv: 7); and (3) the temporary raising of the siege on account of the approach of Pharaoh Hophra's army.—*The famine was sore*: The horrors of this famine are described in Lam. iv: 3-10.

7. From Jer. xxxix: 2-7 we learn that when the breach was made in the walls (on the north side where the defences were weakest) the princes of the King of Babylon came and sat in the middle gate, and that at the sight of them Zedekiah and his men of war fled from the city by night. They went *by the way of the gate, "the gate of the fountain," between the two walls* which were on either side of the Tyropœon valley, *through the king's garden*, which lay near the pool of Siloam. This was in the south-eastern part of the city, where the chance of escape seemed the best. Zedekiah's object was to cross the Jordan and hide in the mountains of Moab. But the plan failed (v. 8).

9. He could expect no mercy from Nebuchadrezzar against whom he had dealt treacherously, breaking the oath which he had "sworn by God" (II Chron. xxxvi: 13; cf Ezek. xvii: 11-16). He was taken to Riblah, two hundred miles north of Jerusalem, where Nebuchadrezzar passed sentence upon him.

10. *Slew the sons*: The oldest could not have been more than ten or twelve years old. (For the daughters see Jer. xl: 7; xli: 1, 2, 10; xliii: 5-7). The conqueror's design was to exterminate the seed royal. The Davidic line, however, continued to exist.

11. The sightless king, languishing in the dungeon in Babylon, fulfilled the words of Ezekiel (Ch. xii: 13), "I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there." For a month after the city was captured its inhabitants were subjected to the most barbarous cruelties; then the walls were demolished, the temple and king's palace and the chief houses were burnt, and all but a handful of people were carried away captive.

III. Lesson Points.

1. *Central Thought*. The fall of Jerusalem illustrates God's patience no less than man's disobedience. The people of Judah broke through a thousand merciful restraints in order to find death. They fought their way to ruin.

2. Punishment is God's "strange work." He takes no delight in it, and inflicts it only because the exceeding sinfulness of sin demands it.

3. False hopes will destroy us, if grace does not destroy them.

4. Jeremiah stood for the truth in the face of man's scorn, and God stood by him in the evil day.

5. The captivity of Judah, fatal to so many fond hopes, was God's way of disciplining his people and of blessing the world.

San Francisco Theological Seminary.

Christian Endeavor Service.

By Prof. J. H. Goodell.

How to Enjoy our Religion. (Neh. viii: 8-12; I Peter iv: 3, 12, 13).

Topic for December 18th.

Truly, a most remarkable topic. A man with too narrow an observation to enable him to interpret this heading, would draw the conclusion that "our religion" is something from which it must be difficult to derive any joy. He would justly feel that it would have to be very carefully managed not to be a joyless religion. I fear that several columns of C. E. notes would be required to counteract the depressing effect of the title.

Now the world is full of religions; it always will be. Religion is as natural to man as thought. Mind cannot remain normal without it. Our religion is the Christian faith and carries with it, inherently, joy. Long before the *Jerusalem Gazette* published Christian Endeavor notes, the Temple psalmist cried out, "Restore unto me the joy of thy salvation." The Founder of "our religion" is said to have endured the cross and despised the shame of his career on earth, because of "the joy that was set before him." Also on one occasion, after a long conversation with his disciples, he said to them, "These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled."

All this makes it quite plain that when a man has to ask himself how he can enjoy his religion, he has made some mistake and gotten hold of the wrong kind; for the Christian faith, which is the religion of the Endeavorer, is pre-eminently a religion of joy.

So the question would better be: "What kind of religious life will fill our experience with joy?" To this many replies will occur to us. One is that mere labeling will not do it. We have a great deal of sport and many jolly times at our sociables and picnics which are not the product of our religion, in any sense. Sometimes we point to these occasions and say: "See how Christian people can enjoy themselves." But that is not Christian joy; we simply put our label on the wrong experience. A great amount of this pleasure is like the common blessings of the sunshine and rain, said to come to good and evil people somewhat indiscriminately. We make a mistake in trying to satisfy objectors to the Christian life by showing them how broad we are and how liberal in the matter of amusements, in order to show them that they need not give up anything when they come into the church. The mischief lies in making the impression that the choice and distinctive joy of the Christian religion is to be found in any of these things we so eagerly allow in our social creed. The fact is, there are a number of pleasures and

recreative occupations that are much more enjoyable without the Christian profession than with it. If a man insists that he must have them, he would better not try to be a Christian, too, because the new life and responsibilities will surely introduce uncomfortable reflections and discussions into his mind, and his enjoyment will not be so unquestioned as it was before.

If we would have a religious life which produces joy, we must remember that the Christian faith has its own distinctive happiness, not possible under any other circumstances.

It is not to be doubted that multitudes of people do not derive much joy exclusively from being Christians; and more's the pity. Theirs is almost an infinite loss.

We must exercise the same sense required in any kind of life—we must choose our joys. The man who takes to hunting, chooses that sport for his recreation. So does the man who prefers fishing, or football, or whist, or the dancing floor. The young man and woman grows up and scans the list, making out the catalogue for personal use according to individual preferences.

Do the same in your Christian life. Look over the list of joys that the Christian life can furnish you and then make your choice and give yourself over to their experience. Surrender yourself to them just as a pleasure seeker does to his choices made outside of the Christian life.

For instance, the Christian faith makes you a member of God's family in a sense that no one not a Christian can be. "If children, then heirs; heirs of God, and joint-heirs with Christ." Study what your heavenly Father has in his possession, and then see that "all things are yours." If you do not live so carelessly as to thwart his purpose, every thing that you can think of as belonging to God, he is to use for your benefit as your best interests require it. And because "the blessing of the Lord, it maketh rich, and he addeth no sorrow therewith," there is a real sense in which you should live every day with the consciousness of being a prince.

Then there is the consciousness of the mastery of all evil. The thought of the mastery is one of the most inspiring that can fill the mind of men. The mastery of a language, of a profession or a trade, is often the great impulse of an entire life. But what are these to the knowledge that you can become the master of all evil that sometime you may stand "more than conqueror" over every wrong power which has access to your life. Think of this a moment. Bring before your mind the most attractive attainment you can possibly make in the affairs of this earth, and think of it assuredly within your reach. How the thought thrills you! How it lights up all your future. How much more may one be filled with joy unspeakable at the knowledge

that he is yet to be "without spot or wrinkle or any such thing," and "set before the presence of his glory without blemish in exceeding joy."

Besides all this there is the joy of spending one's life in work that shall stand in its beauty forever. One of the most discouraging features about human life is the perishing of human achievement. Buildings, institutions, estates, governments and civilizations, however massive and strong, crumble; and no hand is able to prevent it. The only work that abides forever is the undying truth brought to the immortal soul. That work it is the privilege of the Christian to do all his life if he will.

If we are asking how to enjoy our religion, there is just one way to do it. Get clearly before us just what joys this Christian faith of ours offers, and then devote ourselves to securing them.

Pacific Theological Seminary.

Darwin and Missions.

It is not generally known, perhaps, that Charles Darwin was both a contributor to Christian missions and an honorary member of one mission society. As a result of his wide travel and close observation he wrote:

"The lesson of the missionary is the enchanter's wand. Human sacrifices, the power of an idolatrous priesthood, infanticide, profligacy unparalleled elsewhere, bloody wars where neither women or children were spared: all these have been abolished by Christianity." Though Darwin thus wrote of Tahiti, he believed that the wretched Tierra-del-Fuegians were too low to be lifted to a higher state; and when Bishop Stirling convinced him, by the logic of facts, that even they had been raised "out of the dunghill" by the gospel, Darwin became a subscriber to South American Missions.—*Exchange*.

The Poor Man's Club.

"The poor man's club is the saloon, and here he finds that great theater of American life. He is welcomed here, and it is here he meets his friends and enjoys the relaxation from care."—*The Wine and Spirit News*.

Ah, yes! The poor man is welcomed to the saloon if he have money to pay for drink! Here he meets the candidate, the disburser of the campaign fund! Here he enjoys relaxation from care, while his wife washes clothes, cooks his meals, mends his socks, takes care of the children, sweeps, scrubs, pays grocers' bills on a dollar a week—or less. Here he listens to obscene stories, profanity and political gossip. Here he gambles away his earnings! Here he witnesses the high tragedy of American life. Ah, yes! The poor man's club is the saloon!—*Western Advocate*.

Literature of the Day.

BY E. WOODWARD BROWN.

[All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.]

The Beauty of Literature.

There is in literature an intellectual beauty. In beauty, as seen in nature and the fine arts, we come to a world as real as that of religion or of industry. All people have ornaments of person, all seek after grace of form, in weapon, or tool, in dress or building. All people have clothed wisdom's teachings with the charms of fancy and imagination. This interest, if not one of our most necessary, is at least one of our most pleasurable, ennobling and refining interests. This love has such a place in the soul and in life that its activity is one of the great movements of mankind. Here are all the fine arts. But no fine art for general use and pleasure equals that of literature. In this day anybody can get at books. And the love of such books as are works of art is a love of beauty; a love of that intellectual beauty which every Platonist perceives, and of which Spenser sings in an immortal ode.

E. W. B.

Book Reviews.

"Friends and Foes of Youth," by the Rev. Chas. Wood, D. D. (printed by S. S. Union Press of Philadelphia), is a volume of sermons of high grade. The subjects are presented with such frankness and directness that the reader's opposition is unconsciously disarmed. This must have been even more marked in delivery. The sermons sustain themselves well as strong in thought, replete with apt historical and classical illustrations and references which are as feathers to arrows. You feel the touch of the strong hand and warm-hearted belief in the perpetual power of the Gospel of Christ to help. But it does not strike us as in the province of the evangelical minister to commend to our young people the perusal of Unitarian books. Foundations so quicksandy are sure to be unhealthy in superstructure. It is best to let the devil do his own missionary work. The sermons on "Conscience and Amusements" strike us as especially fine. So much written on these themes is like to laws, which in effect really mar and hurt young people, rather than help. This book is thoroughly safe and satisfying as it deals with principles, not rules—conscience itself, not opinions, and especially not public opinions. It is in harmony with common sense, the constitution of our natures, with Paul, with Christ and the Word of God in general. It shows the line of safety always, and would conquer by loyal obedience to Christ. We wish the book a large sale, as it merits it.

W. S. Y.

Magazines.

In the current *Atlantic* the article by Mr. Benjamin Kidd on the tropics is a very clear, in-

teresting, and sweeping presentation of certain industrial and political movements in the late centuries of European and American history, and is a decided contribution to the philosophy of history. The style of the article reminds one much of Gervinus' celebrated "Introduction to the History of the Nineteenth Century." But Mr. Kidd's fundamental assumption that the white man cannot work in the tropics is contradicted by no less an authority than Henry M. Stanley, I think, in his recent work on South Africa.

An instructive, valuable, and interesting article is that by W. A. Ireland, entitled, "European Experience with Tropical Countries." It deserves the careful consideration of all who are making up their minds as to our problem of "Imperialism."

I have also read with decided interest President Jordan's article, entitled "California and the Californians." It is a systematic, logical and fine presentation of California—a series of generalizations by a very observing and thoughtful man, and who has had many opportunities to learn. There is a brief, clear statement of the mining and wheat-raising industries, and of the fruit-raising movement with its successes and failures. Attention is called to the great number and variety of adventurers in San Francisco. That pitiful fact, the continual immigration of invalids, is remarked upon, and some valuable advice is given. California is the great sanitarium of the country, and many live here in comfort who would live in misery, if at all, elsewhere. President Jordan says of the State, "It is the most cosmopolitan of all the States of the Union." Yes, everybody and everything are here. The most of us have come from somewhere else. We meet many who have come since we have, even if we came within five years. We meet representatives of every State and land, and calling and belief; men of strange and romantic experiences: North Americans, Central Americans, South Americans, Asiatics, Australians, South Africans. The article is very full and suggestive.

In one of the Carlyle letters is a complete account by Carlyle's niece of the manner in which he lived day by day the last year of his life.

The two articles on Byron will be read with interest, especially in view of the fact that some people have been saying that he is no poet at all.

E. W. B.

The American Board of Missions established the first efficient printing press in the Turkish Empire, from which it has issued 500,000,000 pages in the Arabic language, of which millions have been pages of God's Word.—*Medical Missionary*.

Self-denial is a kind of holy association with God; and, by making you his partner, he interests you in all his happiness.—*Boyle*.

Answers to Correspondents.

[Questions touching religious experience, church work, doctrine, polity, and history are solicited as well as interpretation of Scripture passages.]

Ques. No. 233. How can I get the members of my church to freely take part in the prayer-meetings?

Ans. This is an old problem, and the answer is not easy. I do not know that is always best for everybody to turn to be a religious instructor. Some persons have been driven from the prayer-meeting because of the style of harangue, the prolix lashings and the meaningless repetitions of the "I love Jesus, Hope to meet you all in heaven, Pray for me" sort of spoken pieces. But while allowing all this to be true, in nearly every church there are men (and women too) who can talk and pray to edification. As you preach, try to enrich them in experience so that they will be like the linnet, which sings "because he must." Sometimes write out questions for members to answer. Stir up the saints with good spiritual songs. Don't talk too long yourself, nor let the people. Read what I have written at the beginning of this reply to your question.

Ques. No. 234. Is it true that the smoking of cigarettes is so extremely injurious as is often reported? Recently medical testimony has been printed calling the fact in question.

Ans. There can be no question as to the direful effects of the habit referred to. Leaving out of view the question of adulteration with opium, etc., supposing that only tobacco is used, these facts are not open to question: The smoke is usually inhaled, passing into the lungs, while the user of a cigar or pipe merely draws the smoke into the mouth or passes it out by the nares. Accordingly there is no stoppage of the passage of the nicotine where cigarette smoke is inhaled. In the cigar the *tapering butt* catches much of it, and the pipe *absorbs it* largely. The inside of the boy's lungs are black and sticky and unable to properly oxydize the blood brought there by the veins for purification, hence the general languor and debility of those addicted to the habit. Pres. Jordan told the writer that no cigarette victim *could* complete the course of study at Stanford. The Board of Education of San Francisco, four years ago, issued a circular describing the evils of this habit—the physical effects and those intellectual and moral. The chairman of the committee was C. A. Clinton, M.D., and the report was endorsed by Professors Cole, McNutt, McLean, Lengfeld, Taylor, Williamson, Powers and seven others of the faculty of the medical department of the University of California. The doctor who lately published something on the other side confessed that he was a victim of the habit, and so is not a very competent witness.

Recent Science.

Spring tides are very destructive in Japan, that of June 15, 1896, having killed 21,909 persons and swept away 9,381 houses in the course of eighteen minutes. To check the force of the tidal wave, and reduce the loss of life and property, forests have been planted in many exposed places—a measure so effective that Dr. Seiroku Honda now urges its adoption along all threatened coasts.

Insomnia has been a special subject of study by De Menaceine, a Russian medical authority. He concludes that it is characteristic of persons who blush, laugh and weep readily, but that it most frequently results from over-work of either mind or body, extreme cold producing the same results. Experiment proves that exercise of the emotions near bedtime causes a rush of blood to the brain, and sleeplessness.

Steel containing a small proportion of tungsten has been found useful for tools and other articles requiring a hard and tough metal. As molybdenum strongly resembles tungsten in its properties, the idea some years ago occurred to Prof. V. Leepin, of St. Petersburg, that it would have the same effect on steel, and he has since been making very careful comparative tests. He finds that tungsten and molybdenum steels are very similar, but that the molybdenum steel, while somewhat softer, seems to stand forging and hardening better.

The need of nitrogenous manure for wheat-growing land has now resulted in a demand for 1,250,000 tons of nitrate of soda each year. This demand must increase rapidly, and Crookes estimates that thirty years hence the requirement will be 13,000,000 tons, while even at the present rate the supply will be exhausted before that time, and he foresees the necessity for the wholesale fixation of nitrogen from the air within the next generation to avert a scarcity of wheat. Fortunately, however, we are not likely to lack the means of keeping up the soil's fertility. By the use of pure calcium, which may be greatly cheapened soon, Moissan seems to have solved the problem of fixing the air's nitrogen, while two Scotch chemists, Anderson and Roberts, point out that a large part of the immense store of nitrogen in coal may be utilized by scientific economy. This nitrogen is combined in sulphate of ammonia, of which the gas-works and blast furnaces of all Europe do not now produce more than 400,000 tons yearly. But the coal annually mined in the United Kingdom alone should yield 9,500,000 tons of this fertilizer, and even the present imperfect methods of recovery should save 1,250,000 tons if all the coal were reduced to coke. When to this is added the possible supply from Continental Europe and other countries, it would seem that the nitrogen of coal alone should ensure an ample wheat crop for a long time.

Associated Elders.

(Concluded from page 8.)

He spoke a good word for THE OCCIDENT. Elder Alexander Ross of Berkeley indulged in some pleasantries of comparison between the sunny climes of Berkeley and the fog banks of San Francisco. However, he was glad to get into the warm belt of the Mission; indeed, his belt had been getting warmer and tighter, too, ever since he came. He thought the difficulties of church work are about the same everywhere, but there were better opportunities in city churches. Such meetings as this will sharpen us up, and make our cares lighter.

Elder F. A. Berlin was the first speaker to the toast "The Elders' Association." He paid his respects to the hostesses on the occasion. He then addressed himself to the questions: "What are the objects and purposes of the organization?" and "How may they be carried out?" He illustrated the sentiment "In union there is strength" by the grand march of America to easily second place, if not first, among modern nations through the united action of North and South in the war with Spain. Its churches could also unite; Christianity could also be a greater conquering power. He was opposed to large churches; believed churches should be planted on the principle of an orchard, all trees nearly alike and with equal chance to grow. Churches should be business-like and systematic; should have better plans for support of the ministry. Each church should buy a lot, build a house and furnish a library for its minister, and then secure for him a life insurance policy. He did not think such things Utopian. The best men should be encouraged to the eldership, men of pure and exemplary life. Men measure the church by the life and conduct of its members.

Elder C. E. Cornell, secretary of the Oakland Association, gave a brief history of that organization. He claimed for it the pioneer work in associated effort, and was glad that its influence had been so effective here. His remarks were reminiscent and historical chiefly. Rev. F. R. Farrand was the first speaker to respond to "Possibilities of Presbyterianism About the Bay."

He spoke of the glory of Presbyterian history; said it was one of the oldest things on the face of the earth, older than the burning bush—Moses was sent to Egypt to call together the elders. There are great possibilities in the churches about the bay. Much depends upon the ruling elders.

We should stand by the old Bible and build on our essentially Presbyterian principles. He saw a vision of a Presbyterian building in Berkeley, and another which he wished might be realized, of a great one where the Baldwin Hotel now stands; and another vision of a great brotherhood of Presbyterians girdling the globe. He thought this meeting a harbinger of glorious things in the future.

Dr. James S. McDonald, assistant pastor of First church, Oakland, said that in the church we have the instrument which God has chosen to conquer the world, and it is as vigorous to-day as ever. He spoke in praise of Presbyterian doctrine and polity, and then addressed himself to an endorsement of the metropolitan churches. He believed some men were made great preachers and others not. He cited Bethany church in Philadelphia with its six pastors. He believed there should be one such church in every great city. A tabernacle like Spurgeon's would be to San Francisco an inestimable blessing. He rejoiced in the strong body of elders about the bay. Ministers come and ministers go, but the church goes on forever.

Elder G. A. Bordwell of Alameda spoke to "The General Assembly." He had never been, he said, but thought every elder ought to go at least once. He was a member of the committee to bring the Assembly to the Coast, and he believed 1901 was the year most suitable. He called for a vote in favor of that year, and it was given unanimously. Elder Hoag, of Berkeley, referred to the extent and usefulness of the Oakland Presbytery, and the importance of the situation of the churches; alluded to the proximity of the University of California and Mills College, and wished that the former might develop into another Princeton. Elder Charles Geddes was called on as the Nestor of the eldership. He referred to the deceased members, and thought that those alive should be more faithful in attendance. He believed there were too many meetings of Presbytery now, and liked the old ways better. Nothing is so much needed in San Francisco Presbytery as spirituality. This closed the regular program, but afterward opportunity was given for brief voluntary speeches. A number followed: Elder Chas. McDougal, Elder Geo. Underhill, Elder O. F. von Rhein, Elder J. B. Roberts, and Rev. David James. Each contributed something to the pleasure of the evening. A cordial vote of thanks, both hands up, was tendered to the hostesses and hosts for the delightful evening; and the singing of "Blest Be the Tie That Binds" and a prayer by Dr. S. S. Cryor closed the meeting.

[We place last the mention of the incident of the evening which is of especial moment to us, and gratifying; and would thus express to our brethren our pleasure in their cordial assurance of co-operation.—Ed.]

RESOLUTION.

A marked feature was the number of speeches and allusions commendatory to the OCCIDENT. Almost all the brethren had something to say complimentary to the present management and editorial staff. It was again and again remarked that the paper was excellent and deserved the hearty support of all loyal Presbyterians. On motion of Elder Kerr it was resolved unanimously that "we endorse the OCCIDENT, and do all in our power to put it in circulation."

Church News.

[We shall always be glad to hear from any church or pastor: as to happenings, activities and successes; as to additions to membership or congregation or contributions; also, as to sketches of interesting occasions or meetings.—Ed.]

Ministerial Union.

Rev. Alex. Carson, D.D., read a paper before the Ministerial Union Monday, December 4th, on "Some of the Conditions of a Successful Ministry." After a few words of introduction he said a minister, to be successful, must first be a man of marked piety. In the temptations to debate and criticism, which all ministers have, in the love of many for discussions and research, there is often a danger that the spiritual life will be neglected. We should never judge of our state of piety by our readiness to speak on holy themes. Our own personal experiences must give tone and quality to our ministry. To be successful the heart must be right. All men are orators when they feel.

A minister must also be a man of studious habits. He need not be a great scholar, but a workman that needs not to be ashamed, able to distinguish between the essential and the incidental, to judge between the local and the substantial in religious things. There need be no dead line of fifty to one who is faithful.

Then, too, he said, a successful minister will always be faithful to his flock, preaching the truth in all honesty and courage, not hasty in discipline, but not fearful to warn and denounce. He must break up the fallow ground. He should have convictions on all moral questions and be brave in speaking them in love.

Many a church is dwarfed for want of this fidelity in its pastor. A minister to be successful should have affectionate tenderness. The Gospel is a message of sympathy, and souls are dying for want of tenderness.

To be successful a minister should be a pastor, and a manly pastor with a strong strain of common sense. He should be a practical man, capable of winning and holding the respect of men. Then, too, the minister must preach Christ. Such, if faithful, are always a success. Christ is at the basis of every true sermon. To know him, and him crucified, to know his secret, we need to walk

much alone with God. If ministers will observe these simple conditions they need never fear for success.

Dr. W. H. Landon, of the Seminary, will read next Monday. Subject, "Christian Unity."

Report on Church Records.

Last April the Presbytery of Oakland appointed Rev. Barton W. Perry and Elder C. E. Cornell a committee to devise rules to guide clerks of session so that the records might be more uniform. The following will be presented to Presbytery at the December meeting, and is designed, not only to help the clerks, but the committees on church records.

"The committees appointed to review the church records are directed to examine: First, whether the proceedings have been constitutional and regular; Second, whether they have been wise and equitable and for the edification of the church; and Third, whether they have been correctly recorded in accordance with the rules recommended by the Presbytery, to the churches under its care, and which are as follows:

"1. The records of each meeting shall state the names of the elders present and absent, the opening and closing with prayer, or in the case of its omission the reasons for the same, except in cases where the meeting immediately follows a religious service.

"2. The clerk shall record the names of all persons received into the church; the administration of the Lord's Supper; names of those baptised; deaths among the communicants and baptised children, with dates and ages, and a summary of the transactions of all church meetings.

"3. Catalogues shall be kept of the communicants, and baptized children, with dates of admission, dismissal, death and any other fact of importance, and the same shall

be revised at the close of each ecclesiastical year and the fact of such revision recorded in the minutes.

"4. The church records and the statistical report must be presented at the spring meeting of Presbytery, while the narrative must be forwarded to the chairman of the Presbyterial committee on narrative at least one week prior to said meeting.

"5. The substance of the aforesaid statistical report and narrative, together with a concise statement of the most important incidents bearing upon the history of the church, shall be presented in the form of a report, adopted by the session and recorded at the close of each ecclesiastical year.

"The delegate to the Presbytery shall report to the session his attendance, or give reasons for non-attendance, and the same shall be recorded."

French Christian Union.

The French Christian Union of California held its fourth annual meeting on the 30th of last October in their Sunday-school room on Clay street above Mason, where it was necessary to move for economical purposes. The Union, after the election of its officers for the ensuing year, decided that a new start would be given to that work which has struggled bravely in spite of perils and storms of all sorts. The French Christian Union will hereafter take under its immediate care the Sunday-school work, as well as the Saturday school where girls, and a few boys only, are taught the use of their needles and fingers in a practical manner. The annual meeting was a very pleasant family gathering. But the most enjoyable meetings are, to the young scholars of both schools, the monthly gathering when the Union ladies receive young and old, in an appropriate Sabbath afternoon. After a devotional program by all present, the second part is varied so

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as to elevate the young minds towards better things than those for which too many are now groping through the lack of a suitable religious and moral training.

Thus the duties to God, to parents, to fellow-beings, etc., are to be simply taught through the great lessons found in the teaching of Christ. And thus the small light is still flickering, because He saith that He will preserve it, for the glory of His name and the coming of His Kingdom.

California.

SAN FRANCISCO. Trinity.—At the regular service on the morning of the Lord's Day, December 4th, twenty-two new members made public covenant of their faith. Three united on profession of their faith and nineteen by letter. A reception to the new members will be given in the church parlors Friday evening, December 9th. The pastor will exchange pulpits with Rev. Robert F. Coyle of the First Presbyterian church of Oakland, on the morning of December 11th. A reception to the elders was given at Trinity on Thursday evening. A pleasant evening was indeed spent by all who were present. This organization, which tends to bring the elders of the various churches into closer fellowship, is certainly commendable.

SAN FRANCISCO.—The address of Rev. Dr. Cryor, pastor of Westminster church, is changed to 757 Hayes street.

BERKELEY.—December 4th was a day full of encouragement and hope for our church. The result of earnest and faithful work in church and Sunday-school was seen in the number of accessions—twenty-four. Of these twelve were received by letter from other churches, and twelve on their profession of their faith in Christ. Eight of the latter came from the Sunday-school. This is encouraging, and will incite us to more earnest and prayerful work. The accessions to our church during the year just closed number thirty-two on profession of faith and fifty-nine by certificate from other churches. Like all California churches, there is a constant changing of membership, and a number of our members have gone elsewhere during the year. Still we have a steady growth in numbers, and pastor and officers feel en-

couraged in their work. The Y. P. S. C. E. is earnest and aggressive in its work, and the Sunday-school is making steady advances in numbers. We are looking forward to greater results, and a quickened life in our membership during the winter months.

HEALDSBURG.—An excellent Thanksgiving dinner was spread in the church, and many were turned away who could not be accommodated. Sixty-five dollars was received, thereby liquidating all the taxes. The church is situated on a fine business lot on the plaza, sixty-six feet front. They are anxious to sell, and are offering a great bargain in order to erect a church building on their parsonage lot, where they own 150 feet front on the choice residence street of the city. With a new church building the congregation would prosper and flourish. THE OCCIDENT is a most welcome visitor with many of the church members, who highly appreciate its weekly coming.

FALL RIVER MILLS.—The church has taken under its care and control the Indian Sunday-school, which has been efficiently conducted for some three years past by Mrs. I. M. Cadwallader, an honored member of the church. A resolution requesting the session to undertake the management of this school was introduced by her husband, General Cadwallader, a member of the session, and was adopted at a congregational meeting. The church has pledged itself to supply the Indians with lesson helps, school supplies, and material aid of

whatever kind may seem necessary for the welfare of its pupils, formerly supplied largely through the liberality of outside agencies, whose generosity and kindness is hereby acknowledged. There is also an Indian day school, with an attendance of over twenty

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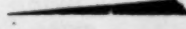
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pupils, which meets in a small building owned by the church, and is conducted under the auspices of the Woman's National Indian Association. The Indians of Fall River valley and vicinity are regarded as above the average in thrift and intelligence. Work for them, with good pay, has been abundant during the past summer, so that they have had an opportunity to better their temporal condition. Our hope and prayer is that these schools may exert a potent influence in enlightening their darkened minds and enriching them spiritually. The Sunday-school has an enrolment of 247, with an excellent average attendance.—Owing to the lateness of the season Rev. D. M. Marshman, our pastor elect, will retain our "church call" in his hands till the spring meeting of Sacramento Presbytery when arrangements will be made for his installation. We had a good old-fashioned Thanksgiving service at 11:00 in the forenoon which was well attended.

OCCIDENTAL COLLEGE.—The Rev. P. E. Kipp, D.D., of San Diego, has presented us two handsome library tables, and the following friends have recently given valuable books: Rev. H. C. Thomson, D.D., of Cambria, Rev. Hiram Hill of Ione, Mr. Roy W. Day of Los Angeles, a former student; Rev. F.

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M. Dimmick and Miss M. E. Chase of Los Angeles, Rev. R. B. Ewing, D.D., and Prof. J. M. Coyner of Palms, and Mr. J. W. Means, a member of our freshman class. President Wadsworth preached at Colton November 20th, and next day visited the high schools of Colton and San Bernardino.

BLUE LAKE.—At our last communion service held October 2d, two members were received by letter. During the absence of our pastor for three weeks at Synod, the evening services were in charge of the Y. P. S. C. E. At the conclusion of the regular service, Mrs. Baesler read a short sermon. The C. E. society rejoices that two members have been received the past month. A small addition has been made recently to our Sunday-school library.

LOS GATOS.—On November 6th our church welcomed Rev. Mr. Brush, former pastor here, but now in Alameda. The morning sermon, on the text, "Wherefore, sirs, be of good cheer, for I believe God that it shall be even as it was told me," brought a message of comfort and cheer to every heart. Rev. Mr. Bannerman, associated with Rev. Dr. Good in Africa, among the cannibals and pygmies, spoke to us at a mid-week meeting and also on Sunday, the 27th. A deep impression was made on all who heard his wonderfully vivid descriptions of life and work among those strange people. At our communion service, November 20, four names were added to the church roll, two on profession of faith and two by letter.

SACRAMENTO. Fourteenth-street.—The home missionary society of this church held their annual praise and thank-offering meeting at the home of their pastor, Rev. W. C. Sherman, on December 1st. There were about twenty-five present. Fifty dollars was received as a free-will offering, to be used in publishing the Name which is above every other, throughout our land. To Him be all the praise. The day will be most happily remembered by all, and we shall ask our Lord the privilege of enjoying more like it. The Board collection for home missions taken in our church also showed gratifying increase over last year.

Oregon.

SALEM.—On November 27th there were added to the First Presbyterian church of Salem, Or., sixteen members, nine on confession of their faith in Christ, and seven by certificates from other churches. The pastor was ably assisted by Rev. E. A. Holdridge, evangelist, during the month of November. We are expecting further fruits from the gospel seed sown both in sermon and Bible readings by Brother Holdridge. We cheerfully recommend him to churches desiring the service of a true man of God, mighty in the Scriptures, and burning for the salvation of the un-



George Francis Train, the famous sage of Madison Square, who has for thirty years declined the companionship of any one but children, says, "I am a child myself."

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sayed. Mr. Holdridge's address is 475 Seventh street, Portland, Or.

H. A. Ketchum.

WEDDERBURN. — The Sunday-schools of Gold Beach, The Ferry and Wedderburn united in a Thanksgiving service on November 24th in Wedderburn hall. The preaching service was conducted by Mr. Levi Johnson at eleven A. M.; dinner was served by the ladies at two P. M.; a lively gospel song service occupied the time from three to four o'clock; a well arranged literary and musical program was rendered in the evening; and the day's pleasures were closed with a game of basket ball between the Gold Beach and Wedderburn teams, resulting in a victory for the latter. The whole affair was voted a great success.

BANDON. — Thanksgiving services were held in our church and our pastor, Rev. Mr. Ennis, preached a very interesting and appropriate sermon to an attentive audience. On November 27th the Christian Endeavor and the Epworth League held a joint meeting in our church which proved to be very interesting and instructive. Christmas will be observed in our church with songs and recitations by the children, after which the presents will be distributed from the tree. Our church seems to be growing in attendance. At our last prayer-meeting about fifty were present. The Sunday-school and Christian Endeavor are receiving new members every Sabbath. The Junior C. E. is progressing nicely under the care of Miss Blanche Stitt and Miss Hoit. Too much credit cannot be given these young ladies for their good work, and no doubt the teachers will receive a blessing as well as the children. The Ladies' Aid Society will give a clam supper in the hall to raise money for the support of the church. Rev. Ennis will be absent from Bandon on the second and fourth Sabbaths of each month and will preach at Coquille City.

JACKSONVILLE. — Under the pastorate of our new minister, Rev. S. H. Jones, our church is already in good working order. We have a flourishing Sunday-school of an average attendance of about eighty, under the instruction of Prof. J. H. Horton, superintendent, Rev. S. H. Jones, teacher of the young people's Bible class, and an efficient corps of teachers. Our Endeavor Society is doing a good work also, with Miss Teresa Bryant, an exemplary young Christian, as president. Our young Endeavorers are showing an unusual interest in sustaining this much needed society in this place. Four people united with the church on November 27th, Rev. A. Haberly of Medford being the officiating minister. The outlook for increasing membership is promising, and we predict good results from Brother Jones' earnest Christian endeavor in winning souls for Christ, in this his new field of labor.

MT. TABOR AND SELLWOOD. — In view of the grand rally of all the Presbyterian churches of the city in the first church, no Thanksgiving

service was held in either of these churches, although the C. E. society of the Sellwood church conducted a most delightful praise service in the evening, a good congregation being present. The society also took charge of the meeting at the Seaman's Bethel at the last meeting of the month. It has assumed the management of two meetings in the course of the year, taking (as is the custom with all the churches which perform this service) refreshments which are served to the sailors at the close of the meeting.

PENDLETON. — Pendleton has been visited with a calamity that means much to the Presbyterian church and to Pendleton Academy. One of the Academy teachers, Miss May Wallace, who was also conducting a Chinese class, was, while the class was studying, ruthlessly shot down by an unknown hand, the ball coming through the window and striking her. She died in about twenty hours. She was a devoted Christian, and her influence was wholesome in the community. Miss Wallace was a rare primary teacher. She was logical



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and thorough, and at the same time let her light shine in the world. She was a rare, sweet, humble Christian, and found comfort in it in the hour of death. In her death Pendleton Academy sustains a great loss. It is a hard blow to this struggling institution, and means much to it just now. The church also feels the loss, especially in the Christian Endeavor work. Hers, however, is the triumph of faith, for we believe an abundant entrance has been ministered unto her into the everlasting kingdom of our Lord and Savior, Jesus Christ.

Washington.

SPOKANE. First.—This church, Rev. G. William Giboney, pastor, held their quarterly communion on November 13th. Twenty-six new members were received. On Tuesday evening, November 8th, the church tendered a reception to the pastor and his wife, it being the fourth anniversary of their coming to the church. Between four and five hundred were present, and the pastor and wife were gladdened by gifts in the form of a beautiful floral tribute and an elegant mahogany chair.

Among the replies to an advertisement of a musical committee for a candidate as organist, music-teacher, etc., was the following: "Gentlemen—I noticed your advertisement for an organist and music-teacher, either lady or gentleman. Having been both for several years I offer you my services."

NEWS OF THE WEEK.

November 28th.

Count Esterhazy has sailed from France for America.

The Spanish Peace Commissioners have finally yielded to every demand of the United States.

Lieutenant R. P. Hobson has declined an offer of \$50,000 from a New York lecture-bureau to give a series of lectures.

A number of Japanese fishing-boats have been wrecked on the coast of Saghalien Island. One hundred Japanese were drowned.

Thirty-eight people were killed or injured by an explosion of ammunition in Havana this morning.

The Naval Court of Inquiry appointed to fix the responsibility for the damages to the cruiser *Buffalo* has reported that it was due to the neglect and incompetency of the engineer.

The torpedo-boat *Farragut*, built at the Union Iron Works, which failed by a fraction of a knot of making the required speed of thirty knots on her recent trial trip, is to be given another trial.

Definite reports from Boston say that more than seventy lives were lost in the gale which swept along the New England Coast on Saturday night, and more than one hundred vessels wrecked. Many points are yet to be heard from.

November 29th.

The transport *Zealandia* has arrived at Manila.

The German army has been increased by 11,414 men and 2,530 horses.

The steamship *Portland* was wrecked off Cape Cod in the recent heavy gale. Ninety-nine lives were lost.

Several buildings of the California Powder Works at Pinole, Alameda county, were burned to-day. The loss is \$20,000.

The jury which tried Walter Rosser of the Tennessee regiment on the charge of murder has disagreed. He will be retried.

November 30th.

General Blanco has sailed from Havana for Spain.

Aguinaldo has asked the American Government for \$1,500,000 ransom for imprisoned friars.

The coalition between the Central American States of Nicaragua, Honduras and Salvador has been dissolved.

The Pacific Bank has brought suit against M. H. Sherman to recover \$250,-

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ooo for frauds in connection with the conspiracy that ruined the Pacific Bank and destroyed the People's Home Savings Bank.

December 1st.

The transport *Indiana* has arrived at Manila.

Governor-elect Gage has appointed William H. Davis of Los Angeles his executive secretary.

An official decree has just been published in France forbidding the importation of American fruits and plants.

Germany is negotiating with Spain for the purchase of the Caroline Islands. It is said that Spain asks 10,000,000 francs for them, which Germany considers excessive.

Governor John R. Tanner of Illinois has been indicted by the Grand Jury on three counts for omission of duty and malfeasance in office, in connection with the recent Virden coal-mine riots.

The Spanish Peace Commissioners have asked that among the articles of the treaty of peace there be inserted one that provides that the United States and Spain shall appoint an international commission of seven experts consisting of two citizens from each country, one Briton, one Frenchman and a German, which commission will determine the responsibility for the *Maine* disaster. If Spain is responsible she is to send a warship to salute the American flag in New York. If not, the United States will pay the expenses of the commission.

December 2d.

The Seventh California regiment has been mustered out.

The battleships *Oregon* and *Iowa* have sailed from Montevideo.

Secretary-of-War Alger has submitted his annual report to the President.

The British steamship *Clan Drummond* was wrecked yesterday in the Bay of Biscay. Thirty-seven people were drowned.

Jubilee fetes were held to-day throughout Austria, it being the fiftieth anniversary of Emperor Joseph's accession to the throne.

It is reported that a message has been found from Andree, the Arctic explorer who sailed in a balloon, saying that he had crossed the Ural Mountains.

December 3d.

Colonel Bryan made a speech before the Alabama General Assembly to-day.

The American forces in Cuba have taken possession of the province of Santa Clara.

One of the new battleships recently authorized by Congress will be named the *Maine*.

President Iglesias of Costa Rica, who has been calling on President McKinley, has concluded his visit.

American fruit trade with Germany is declining rapidly on account of Germany's rigid decree against importations of American fruits.

December 4th.

The winter session of congress will convene to-day.

Colonel Bryan has returned to his regiment at Savannah.

The annual report of Charles G. Dawes, Comptroller of the Currency, has been sent to Congress.

Two of New York's largest buildings were almost destroyed by fire to-day. The loss is about \$1,000,000.

The torpedoboat *Farragut* has had its second official trial. It is reported unofficially that she made the required thirty knots' speed.

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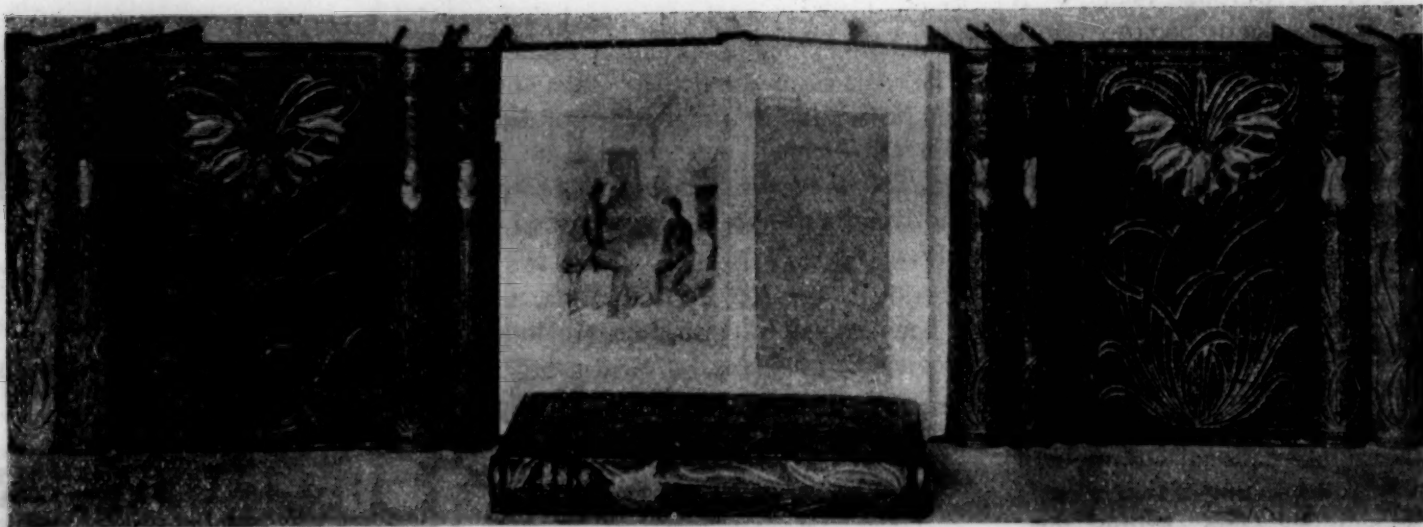
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Jesus Only. Hannah More Johnson.
216 pp. 6 illustrations.
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Large print. 192 pages. 6 illustrations.
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165 pages. 3 illustrations. "This little book has been printed by hundreds of thousands, and has been translated into many languages and read by millions."
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